# The People.

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# "TRUSTEES."

## The Function That the Capitalist Class now Desires to Fill.

### SUGAR-COATING POISON.

**Capitalists and their Parsons on the Stump—Recommend that the Working Cattle be not Treated to Severely, and Seek to Pacify these with Promises of Husbanding the Wealth Pilfered from the Workers in Such Way as Trustees and Guardians Do—The Urgent Necessity of Being on Guard Against the Siren Songs of the Usurpers and their Lackeys.**

The "Rev." Dr. Parkhurst and the "irreverent" Mr. Carnegie have been delivering addresses that excellently supplement and throw light upon one another.

Said the "Rev." on one occasion:

"The suffering among the poor who are deprived of needful coal by the high prices, and the deaths that are sure to come from it, are chargeable directly to the coal magnates. If coal companies, coal combines or coal trusts use their power to the end of drawing off into their treasury as much of the poor man's money as they can or dare, to the impoverishment of the poor or the reduction of their life, then these companies are guilty of theft and murder. There is no other way to characterize it. The supreme function of man is not ownership, but trusteeship."

Said the "Irreverent," on another occasion:

"The welfare of the poor should be the supreme care of the people. To outrage them and ill-treat them is wrong and inhuman. It is the noblest function of the rich to be the guardians of the poor. The wealth in the hands of the wealthy should be used by these benignly; their wealth lays upon them a stewardship which they must execute in the interest of all."

When physicians want to give a harsh medicine they sugar coat the pill. When Philistines want to vaccinate the popular mind with economic poison they start in with sweet words. In this way they expect to catch the silly.

The bulk of the passage quoted from Dr. Parkhurst is the sugar that is to make sweet the poison, and the poison lies in the last lines—the lines that suggest that the capitalist class exercise the functions of "trustees."

The property which these "trustees" are to be entrusted with administering is the property that they have stolen from the working class by paying the workers less than they produced. To expect the robber to fulfil the function of "trustee" towards his victims is a genuine capitalist-parson's conception. It is nothing short of seeking to conceal crime by clothing it in raiment of innocence. Dr. Parkhurst, and all his likes, are willing to do all they can for the workers, except to get off their backs.

How much this is so transpires from what may be called the supplementary remarks of one of the proposed "trustees"—Carnegie. To "take care of the poor," to be their "guardians" implies to see to it that the social blot of poverty shall not be wiped out. And that is just what the "trustees" or "guardians" have in mind. To wipe out poverty would be to kill off "trustee-ships" and "guardianships." These "guardians" and "trustees" would have nothing to play "guardian" or "trustee" on if there were no poor and indigent. It is only because there are such that the capitalist class can to-day exist. The ownership of the land—the gift of nature—, and of the machinery of production—the fruit of labor—, enables the loafers' class to live in idleness by the sweat of the brow of the toilers. These being poor, i. e., not being in possession of the land, nor of the capital which they themselves produced, are forced to sell themselves for a pittance, leaving in the hands of their would-be "trustees" the lion's share of their own products.

Of course, the intelligent "trustees" and "guardians" have a deep interest in keeping the poor alive and satisfied. If these should be so badly treated as to die, or be incapable of working, the trustees would be in a bad fix; and if the workers are alive, but not satisfied, the trustees would be in a still worse fix. The workers might get it into their heads that they need no "trustees," and where would the trustees be then, and their Parkhursts?

The days we are traversing require a careful watching of public expressions. People should be on their guard not to be caught by the clap-trap of words. Wolves in sheep's clothing are prowling about. He who advocates anything short of the absolute emancipation of the working class and the unconditional surrender of the class of the would-be guardians and trustees is a hireling of these, or is one of themselves let loose to cheat, deceive and hoodwink the masses.

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The wage slaves on the Western Union Telegraph Company, who like their slavery, should celebrate the birth of their "Heir Apparent."

When in monarchies the Queen gets her first boy, the subjects go on a drunk upon the auspicious event that has secured for them a successor to the living leech. Why should not the subjects of Anna Gould, who live in her empire—the Western Union—do the same, now she has given birth to a brat, who is eventually, if not sooner, to ride and plunder them? We don't know that they have done so. Yet all of them who believe in capitalism should adhere to the time honored customs of willing subjects. Celebrate!

# JOHN BURNSES BY THE BUSHEL.

**Bereft of Class-Consciousness the Worker is a Toy for the Idler.**

The sky-rocket career of John Burns in England has caused him to be much written about. Most of his critics are at a loss to understand his course; some call him erratic, others think he is a traitor. He is neither. The central feature of John Burns is a total lack of class-consciousness. His scrappy information never enlightened him upon the historic mission of the proletariat; never gave him that intellectual vigor that will enable the slave, without insolence, to face his master, by knowing that not only is he the master's support, but destined to establish freedom on earth. Accordingly, a smile from a capitalist could bribe him. Unfortified by the dignity of his class, he would feel disarmed by a word of praise or a condescending nod from the class of his exploiters; as a result of this, his performances were bound to be unsteady; he was bound to do acts that looked erratic, he was bound to incur errors that laid him open to the charge of treason. John Burns is a horrible example of the class-unconscious proletarian.

Recent events furnish us—in Chicago and New York—with a bushelful of excellent illustrations of our own.

Lyman J. Gage is a capitalist—consistent and persistent in the pursuit of his class interests. Apart from his reckless disregard of the life of the proletariat, as revealed during the building of the World's Fair structures, he is an active joint in the mechanism of the capitalist class, much more active than many. Our readers no doubt remember Pullman; it is unnecessary to describe him. This Pullman was the endorser and backer of the now Judge Grosscup, whom Harrison appointed to the Federal Bench; neither is it necessary to remind our readers extensively who this Judge Grosscup is; they will remember that he paid his debt to Pullman by helping Judge Woods in getting up the now celebrated "Gatling gun on paper" which helped Pullman end the Chicago strike, and he and Woods were the leading figures in the judicial chicanery of that historic episode in our labor movement. Now, this Grosscup it was who carried Mr. Gage's name to McKinley with the request that he be put in the cabinet. MR. LYMAN J. GAGE IN McKINLEY'S CABINET IS FATHERED BY JUDGE GROSSCUP, WHO WAS FATHERED BY PULLMAN.

His appointment was the most capitalistic that could be imagined, it was an act of class-consciousness on the part of the capitalist class that gave a slap square in the face to the proletariat. Indeed, it is so understood by the class-conscious proletarians of the land. But how about the others?

The Chicago papers print a list of "workingmen who endorse Gage." The dozen or more are a queer collection, that should be preserved. On one Gage smiled once; another, he on a certain occasion patted on the back; a third was once allowed to shake Mr. Gage's hand; a fourth, it would appear, was by him snubbed and then called a good fellow; a fifth—well why cumulate the evidence. With the hurrahs of these class-unconscious workers, who but yesterday denounced Pullman as a monster and Judge Grosscup as a hireling, Pullman's and Grosscup's appointee enters the cabinet of McKinley.

That worker is a hollow tooth who is not well grounded on the fact that the capitalist class is an unqualified robber class, and that it is the historic mission of the proletariat to overthrow the social system where class indistinctions and consequent exploitation of man prevail. He may at times fly up against his oppressors with slavish insolence; he may, according as he can spout or not, get off wild phrases against the usurping class, but he can never be relied on to overthrow his oppressor. His lack of information may emasculate him at the most critical moment; any act of "friendship" from his oppressor will bribe him; he can be whistled away from the ranks of aggression like a cur and made to bark on the side of the boss.

That much in Chicago. Now for New York.

New York has one Theodore F. Roosevelt for President of the Police Board. Together with Waring and Goff and such other cruel substitutes for the equally cruel, but unwashed, Tammany, whom the Reform wave dumped on New York, this Roosevelt started in office showing his teeth to the workingmen of the city. His examination of Chief of Police Conlin produced at the time a shudder: Grape and shot, to kill, were to be used against "rioting" strikers. Everyone knows what that means. And more recently, even the capitalist papers joined the public denunciation of a dangerous policeman's club which this identical Roosevelt proposed to introduce into the force for the purpose of "keeping order." It is hard to tell which of the three—Roosevelt, Goff or Waring—has been the most pronouncedly hostile official to labor, not only by his acts of omission but by his acts of commission. And yet a few days ago at a meeting of "labor leaders" of the city, this identical Roosevelt received an ovation. One of them "happened" to meet him, "was impressed with his fairness," he told his likes about it, they arranged a meeting where they were "mutually to consider the attitude of the police towards labor," and he came. He smiled upon them, shook hands with them, called them "true Americans," and when he left there was not one of these fellows who was not ready to lick the boots of this capitalist reprobate.

The conduct of so many workingmen in America is a standing rebuke upon the sort of education that their leaders have given them. The New Trade Unionist and Socialist finds a field virtually virgin to cultivate, and on which to sow the seed of class-consciousness.

No knowledge, no manhood; net results: Capitalism on top, low wages, long hours, misery, starvation, slavery.

# "KEEP IT SECRET."

## A Capitalist Parson's Advice to the Rich Capitalists.

**The "Rev." Dr. William S. Rainsford Approves the Inhumanity and Wrongfulness of the Capitalist System, but Fears for the Robber Class if it Indulges in Ostentation.**

PITTSBURG, Pa., Feb. 1.—In an interview with a reporter for the "New York Herald," and copied in the Pittsburg "Sunday Leader," of January 24th, Rev. Dr. William S. Rainsford expressed himself opposed to the grand bal-masqué that is to be given by Bradley-Martin. The Rev. gentleman is opposed to the holding of such a gorgeous affair at this time; he considers this an inopportune time for an affair of the kind, on the ground that there is so much dissatisfaction and discontent abroad among the people, or, as the Rev. Doctor puts it, because "never were the lines between the two classes, those who have wealth and those who envy them, more distinctly drawn."

In the first place, we, the workers, have heard a great deal lately deprecating the idea that there was any such thing in this country as classes. The Rev. gentleman agrees, however, with the Socialists in the recognition of the existence of classes which are distinguished by the disparity of wealth—a fact which the Rev. gentleman does not condemn, but only advises to be kept secret.

In the second place, Dr. Rainsford is silent upon the more than dubious methods by which these enormous aggregations of wealth have been created. He is silent upon that, and by his silence implies approval of the brutal and barbarous system of capitalistic exploitation. By wishing to keep the effect of this system of robbery secret, he naturally wants to keep secret the workings of the system itself.

In the third place, the Doctor speaks of "envy." He thereby shows that he has the petty, unmanly tricks of taunt and insult reduced to a fine art. The more than 6,000,000 people he speaks of are not moved to discontent by envy. Oh, no! their discontent has its basic causes in something far deeper and more profound than a mere childish, ephemeral whim-like envy. Their discontent is noble in its significance, is pregnant with a profound meaning which certain classes will persist in misunderstanding to their sorrow. Although this discontent is still largely groping in the dark, still somewhat doubtful as to just what road to take, yet it will be but a short time until it will recognize the truth and go on straight lines to the objective point—the Co-operative Commonwealth.

To quote the Rev. Rainsford again: "It is my opinion, and the opinion of many persons I have talked with, that ostentatious affairs such as this serve to accentuate existing social differences, they draw attention to the widening chasm between the two classes I have mentioned, and should therefore be discouraged." This is good advice to the Bradley-Martin class, but fortunately for civilization they will not heed it. Whom the Gods mean to destroy they first make blind. Swollen with the pride of wealth, too ignorant to heed the lessons of history, these people will carry on until the time will come when history will be repeated. Although Nero fiddled while Rome was burning, it did not prove that Nero was any the less a fool and reprobate.

Again, the Rev. Doctor says: "With want on every side, with discontent rife among the lower orders of society, it would seem unwise to offer texts for demagogues and political extreemists." — "Lower orders" is funny; and "demagogues" in this instance is funnier yet. It would be interesting, no doubt, to hear the Rev. Doctor's definition of "lower orders" and "upper orders" in society. Considering the subject under discussion, by the term "lower orders" the Doctor evidently refers to the poor people. The conclusion is natural that Doctor Rainsford classifies the wealthy as the "upper orders;" but in what sense is one class "high" and the other "low?" Only with regard to wealth; in all other regards, such as honesty, virtue, sobriety, intelligence, and all the better and nobler qualities, the working poor are absolutely the superiors of the wealthy; these as a class are well advanced on the road to moral decay. If Doctor Rainsford, or any other man, means to convey the idea of superiority by the mere possession of wealth, and of inferiority as a necessary adjunct of poverty, then he only excites the contempt of intelligent men. There are many men in the lower orders of society who are no better than they ought to be; that may be admitted; but people from the lower orders do not have loose women running all over the country after them, trying to collect $40,000 checks; Sir Charles Dilke and Lord Russell did not come into court from the lower orders of society; men from the lower orders do not wreck banks and railroads, nor corrupt city councils, nor bribe legislatures, nor bribe men to vote them into the United States Senate, nor raise enormous corruption funds to carry elections, nor do they by stealth, and craft, and the corrupt use of money defraud the people out of enormously valuable franchises, nor do they keep their families in a stylish quarter of the city and a mistress in another quarter of the same city, nor do they give "Seeley dinners," nor—and here probably is one of their main offences in the Rev. Rainford's eyes—do they go to "fashionable churches"; in fact, the lower orders do not do a great many things that it is very much to their credit that they do not do, but which the upper orders, as defined by Dr. Rainsford, appears to have a remarkable penchant for.

(Continued on Page 3.)

# NATIONALIZATION.

## Its Effect in Australia Under Capitalist Government.

**The Figures Floated About by the Bourgeois Who Want Nationalization and the Ideologists Whom They Rope In, Tested by the Touchstone of the Unemployed.**

We regret to find in the Terre Haute, Ind., "Railway Times" another article, besides the one commented on last week, that is dangerously misleading, especially misleading at this season when bourgeois interests are striving to profit by the public indignation at monopolies to fasten their grip upon the workers through nationalizations à la "Glasgow Plan." Writing on the "Public Ownership of Railroads," the "Railway Times" quotes Australia as an example to be followed, saying:

"On government railroads, you can ride a distance of 1,000 miles for $6.50, first-class, while workingmen can ride six miles for 2 cents, 12 miles for 4 cents, 30 miles for 10 cents. * * * In Victoria, where these rates prevail, the net income from the roads is sufficient to pay all the federal taxes, which is another convincing proof of the possibility of government without taxation."

It is not quite 4 years ago when in an Australian Parliament, a capitalist member, officially denied that there were any unemployed in the province, and, in order to emphasize his point he declared he was ready to give employment to all who would apply. The workingmen members, who had been trying to show that Australia was as much a hell for the working class as any other country under the capitalist rule, took the capitalist member at his word. He had imagined that his offer to give employment would not go beyond the Halls of Parliament. The others caused his words to be widely printed and circulated that same day. The result was that the very next morning when this capitalist member tried to get into his office he could not get within a block of it. The crowds of unemployed, who had gathered in response to his offer to give employment, was such that the street was full, the door of the building, where his office was located, was blocked, and the staircase, leading to the first floor on which the office was, contained such a dense mass of humanity, anxious for work, that the member of Parliament gave up the attempt to get in and slank away.

Statistical figures about cost of travel, rate of taxes, and the like are only half truths; some times, and so in this case, superfluous truths. The unemployed of Australia tell the tale in language that is eloquent and incisive. It is this:

A change of fleecers does the working class no good whatever. None would question the truth of this principle when a George Gould takes the place of a Jay Gould. The principle is less clear, but not for that less true, when a capitalist government steps into the shoes of a private capitalist. During private ownership the capitalist has no opportunity to conceal his cloven hoof; behind government ownership he can—at least towards the credulous. Government ownership of an industry, before the people have become the government, mean simply intensified slavery for the workers of that trade in particular, and thereby of all other trades in general—unless the government ownership is brought about by the Socialist ballot and along the temporary lines mapped out by the Socialist platform, to wit: that the workers in each such industry shall elect their own officers and shall operate the plant collectively.

Government ownership, when "government" is the property of the capitalist class and ownership remains purely capitalistic, will everywhere be accompanied by the manifestations of popular misery that accompany private ownership. Even with a seemingly higher wage earned by the Australian railroaders, their condition is as bad as elsewhere, and that of their fellow toilers in other industries may be judged by the experience of the Member of Parliament, who, praising Australia as the "Paradise of the Workers," rashly offered employment to all who sought work.

The "Railway Times," as a paper in the labor movement should be cautious not to help float errors that can only injure the working class, whose opportunities for information are sufficiently slim.

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NEW YORK CITY.—Lectures on Socialism will be held at the following places on Sunday, Feb. 7, 8 p. m.: Stuyvesant Hall, 351 E. 17th street, between 1st and 2d avenues; lecturer, I. Hourwitch; subject, "Landlord and Tenant." Hudson Building, corner of 8th avenue and 37th street, where Peter Burrowes will lecture on "The Four Masters." At Webster Hall, corner of 3d avenue and 140th street; lecturer, J. Allman; subject, "A Revolutionary Poet;" and at Cosmopolitan Hall, corner of Catherine and East Broadway, where L. A. Malkiel will lecture on "Trades' Union and Its Mission." There will also be a meeting in the afternoon, at 2:30, at the Socialist Literary Society, 161 Monroe street. These meetings are free to all. L. ABELSON.

# IS THIS FROM RUSSIA?

**Sounds Exactly as if Issued by the Workers of America.**

The following two pamphlets, issued by organizations of workingmen in Russia to their fellow wage slaves, teach two valuable things:

First—The details of how things are going on in the land of the Czar; and

Second—The virtual identity between capitalist exploitation and rule in the countries that are usually considered exact opposites: Russia and America.

One manifesto, entitled "How the Minister Cares for the Workers," is issued by the "Russian League for the Emancipation of the Workers. It is an answer to a secret circular which the Minister addressed to the factory inspectors on the occasion of the last strike at St. Petersburg. The Minister spoke in this circular on the "cases of trouble in some factories." The pamphlet says: "The Minister is disquieted by the troubles of order in some factories." What kind of trouble was it? Perhaps the Minister learned that the workers were compelled in some factories to work 15 to 16 hours, and that the wages moreover were very low? Perhaps he was told that in the factories there are neither schools nor hospitals, that the workers are swindled at the payment of the wages, that the factory clock is falsely set to hour, and that half the wages is taken back from the workers in form of fines? . . . Or he learned of some other troubles of order, of which there is enough in our factories? Of course there are these troubles which disquieted the Minister and obliged him to give an order to the factory inspectors that they must not permit them any more! What says he further? "These troubles were brought by the workers going from one factory to another, being unable to procure themselves any fixed situation, thanks to their turbulent character. . . . You are aware how easily the masses are excited by such people?" Now, do you understand what troubles the Minister means? He is talking of strikes which he qualifies as troubles of order. . . . Not the revolting conditions of labor at our factories does the Minister mean. . . . It does not matter that the workers are undermining their health by work which is beyond their strength, and are dying in the flower of their lives from consumption and other diseases. . . . It does not matter that the factory engines are tearing off every year thousands of arms and legs? . . . That is all as it should be; that is all called "order." But when the workers are not able to endure such order, when they arise and declare that they also feel themselves men, that they also, at least in some measure, wish to live as men. Then begins his Excellency to be disquieted, and declares: "That there is a trouble of order," and commands the factory inspectors to take means to suppress this trouble. The pamphlet ends with an appeal to the workers to stand by the demand for an amelioration of their condition, and then "will they represent a power that no Minister can break down."

Another manifesto issued by the same League has been addressed to the workers of the Baltic State factory. "Comrades—Nice things are taking place at our factory. Many workers in the engineering and ship departments are thrown away, even old workers who have worked over ten years for the factory are not spared. One benefactor, the Minister of Finance, Witte, explained last summer in his address to the spinners that the government takes care equally of the interests of the workers as of the manufacturers. Now, we see how true it is. At the Baltic factory, which belongs to the government, they drive us to death in a busy time by extra work, they force us to work night and day, and when the work is limited, they throw us into the street without a word. What signifies it, comrades? How long shall we patiently support the arbitrariness of our authority? To-day they drive away one of us, to-morrow another. . . . We have all a common destiny to work until the exhaustion of our forces and then to hunger; to create all the wealth in order to give the possibility to a little crowd of idlers to live in doing nothing but enjoy themselves; and to the government to carry on war and to entertain by our toil hundreds of thousands of soldiers, policemen and detectives, and direct them against ourselves. No, Comrades, we shall no more endure quietly such an order. We also, the Russian workers, begin to gradually release ourselves from those nets of unconsciousness and slavedom which the manufacturers and the government have spun around us. Now we are aware that only then shall we be able to ameliorate in a common struggle our conditions when we will arise like one man to the defence of our rights against all oppressors. Let us consequently unite for the struggle; let us gather our scattered forces, establish unions and funds, let us incessantly struggle until the hour of our emancipation has arrived."—The Society for the Struggle for the Emancipation of the Working Class, St. Petersburg, Nov. 26, 1896.

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**Mass Meeting**

Friday evening, Feb. 5, there will be a mass meeting at Cooper Union to denounce the anti-immigration bill. Come one, come all.

# CAP. BUNSBY.

## His Double Turns up at the Head of the United Mine Workers.

### DICKENS' GENIUS VINDICATED

**Mr. Penna, President of the United Mine Workers of America, Delivers Himself in Wondrous Style Upon the Strike of the Indiana Mine Workers—Time Was When These Ignorant Labor Leaders had the Foolhardiness of the Ignorant; now they Display the Timidity and Vacillation of Experienced Yet Vain and Self-seeking Ignorance.**

Mr. P. H. Penna, the President of the United Mine Workers of America, brings even at this late hour confirmation of Dickens' genius. The characters of Dickens often seem so queer that many people have imagined them to be wholly artificial. To walk the world with open eyes and ears is, however, sure to remove this false notion. Dickens' characters are found everywhere, if we only look.

Among the leading mental curiosities that Dickens has made his readers acquainted with is Jack Bunsby, Cap. Bunsby of the Cautious Clara. He was a "seafaring man, as he had got a mind equal to any undertaking that he put it along side of." A vessel—the "Son and Heir"—being long overdue, those interested in her applied to Cap. Bunsby for an opinion. After hearing them, the captain of the Cautious Clara delivered himself thusly:

"Why not? If so, what odds? Can any man say otherwise? No. Awast then!

"Do I believe this here Son and Heir's gone down, my lads? Mayhap. Do I say so? Which? If a skipper stands out by Sen' George's Channel, making for the Downs, what's right ahead of him? The Goodwins. He isn't forced to run upon the Goodwins, but he may. The bearings of this observation lays in the application on it. That a'nt no part of my duty. Awast then, keep a bright look-out for'ard and good luck to you!"

At the eighth annual convention of the United Mine Workers of America, held last month, "President" Penna delivered an address or message. All these "Presidents" do; "addresses" are their "forts." The bulk of the address was taken up with a correspondence conducted by him on the subject of the disastrous miners' strike that broke out in Indiana last December. President Penna's opinion is in substance this:

"Well; yes, if not, why not? Did I say I advise the acceptance of the reduced rate, the 55-cent rate? No one can say I did. Did I oppose the strike? Well, who says so? Did I advise the men to strike? No. If a union strikes and is making for higher wages, what's right ahead of it? Defeat. It isn't forced to run upon defeat, but it may. Lack of means and the impoverished condition of labor may make it sink. Was the union bound to go down? Mayhap. The bearings of this observation lays in the application on it. That a'nt no part of my duty: as President, my duty is to draw my salary. Awast then!"

Let "President P. H. Penna" be henceforth known as "Captain Bunsby Penna." Of the original Captain Bunsby, Dickens says "there was nothing like it afloat or ashore;" neither is there anything afloat or ashore like his double among the misguided mine workers; he certainly is "a man as has got a mind equal to any undertaking that he puts it alongside of."

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The New York "Evening Post," gold bug free trader, is getting into ever hotter water.

Comptroller Roberts has sent a report to the New York Legislature in which an inheritance tax is advocated on the ground that "only through the favor of the State is property accumulated at all, and that therefore the State is really entitled to the whole of it!" To all this the "Evening Post" demurres violently, of course.

And yet this identical "Evening Post" only recently, trying to misquote Franklin, spoke of him very justly as a man of "robust intellect," and yet the position taken by Comptroller Roberts is the position taken by the great Franklin and all lawyers who are jurists.

We have often quoted Franklin in the premises. He merits re-quoting:

"Private property is a creature of society, and is subject to the calls of that society wherever its necessities shall require it, even to its last farthing; its contributions, therefore, to the public exigencies are * * * the return of an obligation previously received, or the payment of a just debt."

We confidently expect to see the day when the Irish adventurer and lick-spittler, who now runs the "Evening Post" in the interest of the "Seeley-Diners" class, will be howling at Franklin as unspeakably "un-American," and utterly insane.

There is plenty of sport ahead for this generation.

# THE PEOPLE.

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**SOCIALIST VOTE IN THE UNITED STATES.**

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| **In 1888** (Presidential) | **2,068** |
| **In 1890** | **13,331** |
| **In 1892** (Presidential) | **21,157** |
| **In 1894** | **33,133** |
| **In 1896** (Presidential) | **36,563** |

**Everywhere, foresight is the source of intelligent action.**

**Comte.**

## TO BE REMEMBERED FOR WHEN THE TIME COMES.

Who is there who has not come across the following and similar statements:

"What! do you propose to confiscate the property of the capitalists?"

"Socialism means to transfer to thriftless the fruit of industry."

"We demand the protection of the strong arm of the Law for the property that our industry and our intelligence has accumulated."

Last week has disclosed two incidents by the light of which the above ejaculations must be studied.

In the first place it turns out that the Federal Government is annually robbed of $10,000,000 by the railroads. It is done in this way: Every four years the Government causes the cars carrying mails to be weighed. Upon the weight thus ascertained, the amount is fixed which the Government pays the railroads for carrying the mails. Now, then, the railroad managers cause the mails to be fraudulently padded at the time when the Government weighing is done. The excessive weight thus fraudulently given to the mail becomes the basis of Government payments. As soon as the amount of payment is settled by Congress, the padding ceases. The railroads thus draw payment for services they do not render. The steal amounts to gigantic figures.

In the second place, it is now discovered that the East River Gas Company has swindled the city out of fully $50,000 during the last three years. Its charter of incorporation provided for a payment to the city of 3 per cent. of its receipts. This amount it quietly pocketed under both the Tammany and the Reform Government of the city.

The millions stolen from the Government by the railroads, the percentages withheld from the people by the East River Gas Company, are samples of the "property" that capitalism holds; the methods adopted by these bodies to appropriate property illustrate the nature of the "thrift," "industry" and "intelligence" that serve as means for capitalist accumulations.

"Confiscation," indeed! This word, on the lips of the brigand class that now rules the nation, has all the flavor it would emit from the lips of the highway robber, who, caught in the act, would protest against his plunder being returned to the plundered by invoking the aid of the "strong arm of the Law to prevent the fruits of his thrift, industry and intelligence from being transferred to the thriftless."

The two instances here mentioned are but a drop in the bucket of the plunder of capitalism. Were the people's parliament in session, and were it to appoint a committee to appraise the value of the capitalist industries, to the end that the people may buy them off, strange results would be reached. After all the watered stock and other fraudulent fictitious values are wrung out; after all the payments, due the Government and fraudulently withheld from it are deducted; then there might be left a balance of a nickel coming to the capitalists, that is to say, to the few, if any, who would not have to be thrown into prison, there to atone for the manyfold crimes that pave the way to capitalist predominance.

## IMPERIAL CÆSAR TURNED TO CLAY.

Henry D. Purroy, Tammany County Clerk of New York City, has trotted out Henry George as his candidate for Mayor next fall.

Mr. Purroy is a Tammany man, in the letter and the spirit of the term. He has stood within the folds of Tammany, has been a life-long beneficiary of the Wigwam, has fought its battles, has shared its victories, and suffered with its defeats; he has upheld its methods and its men, and, consequently, stands smirched with all the smirch that sticks to that organization. Just now Mr. Purroy is at odds with the Tammany leader, the Buffalo defaulter Sheehan. These two gentlemen have not fallen out on any high principle of honor. Sheehan's shady antecedents never stood between Mr. Purroy and him; if anything, just the reverse. The falling out is but a quarrel about spoils. Each claims to be the genuine Tammanite; inother words, Sheehan seeks to out-Purroy Purroy, while Purroy seeks to out-Sheehan Sheehan. In the tussel between the two Mr. Sheehan has the advantage of position; he stands on the inside track, Mr. Purroy on the outside. Mr. Purroy now threatens a bolt. As in the case of nine boltings out of ten, he is mainly bluffing. He seeks to frighten Sheehan. In pursuit of these bluffing tactics, Mr. Purroy threatens to set up an opposition Mayoralty candidate, a sort of decoy duck for Tom Platt, and the first man he could think of for this noble mission in the fight that is going on between swine and swine is Henry George. The selection is eminently fit.

There was a time when Mr. George stood in truly Cæsarian form, size and strength in the labor movement. Those were the days when his knowledge was not yet found out to be hollow, his eloquence to be tinsel, and his honor to be cheap paint. In those days, his was a name to conjure by—dreaded by the nation's evil-doers, loved by her working class. To him, in those days, the nation's manhood, decency and intelligence loved to turn for council and leadership.

A Cæsar, in the power he wielded and the respect he commanded, his name was thought of only in connection with the noblest purposes, himself was put forward to fulfil the most exalted missions. Since then, however, the veil dropped—partly of its own weight and partly torn off by experience—from the face of this "VeiledProphet"; the man and the tribune and the "philosopher" shrank to nothing; he became a prostituted newspaper reporter, ready to earn a living by faking up falsehoods; he took to playing stool pigeon for the capitalist parties as natural as a duck takes to a mill-pond; and, now, a Purroy takes him up to scare a Sheehan with.

Imperial Cæsar, turned to clay,
Will stop a hole to keep the wind away.

## CARRION CROW COXEY.

Mr. Coxey is out with a new plan to start a new party. When recently interviewed upon his plan, he forthwith sailed into an extensive explanation. He was bowling along in his praises of his scheme with all the volubility of a drummer for some brewer's firm, or other fraudulent catch-penny concern, when the interviewer interjected this little question:

"What about the strike on your quarries, Mr. Coxey?"

The spell was broken. Coxey stopped short, pulled out his watch, and broke off the interview with the hurried remark, made as he rushed away:

"Why, I have just time to catch my train; good-bye!"

Troubled waters are proverbially the fisherman's special opportunity. During troubled social epochs, the carrion crow spreads his flappers and hovers over the people like his winged prototype among birds hovers over armies about to give battle. The Coxeys of to-day are numerous. Pursuing schemes of their own, as unhallowed as any, they seek to draw profit from existing discontent. They put on the mask of "Reform," they learn by heart certain catching phrases, they strut before the public as paladins of the people, yet all the while, their talons and beaks are fastened into the vitals of those they pretend to wish to aid and their greedy blood-shot eyes eagerly scan the horizon for more.

All countries, at all such cycles as we are now traversing, have been pestered with the Coxeys. No country and no revolutionary epoch has been plagued with as many as ours.

## POLITICAL and ECONOMIC.

As we knew full well, our German colleague of Cleveland, O., the "Volksfreund" is not to be trepanned with "Glasgow Plans." It comes out flat-footed against a scheme that is on foot in its city, and is backed by a lot of bourgeois, to "Glasgow-plan" Cleveland. The "Volksfreund" correctly warns the people that.

"No grapes can come from bramble bushes; and no labor demands can be honestly meant by capitalist movements. Even if a capitalist party finds itself forced to put through the "labor demands" in its platform it will manage things in such wise as to leave the general condition of the workers wholly unimproved."

The intelligent members of the International Cigarmakers' Union who find themselves forced to produce in the inferior districts of Pennsylvania "label cigars" at $6 per thousand, while the same are produced in Boston for $16, will surely prick up their ears at the following passage in the editorial columns of their "Official Journal":

"We have been successful in maintaining the scales of prices wherever the ramifications of the International Union extend."

The explanation to this probably is that the editor meant to say

"Our officers have been so successful in hoodwinking the rank and file that their (the officers') scale of salaries has been maintained throughout, even though a large number of the members have been pining under low wages, if not starving, by being wholly out of work."

This certainly is a phenomenon worth calling the public's attention to, as one peculiar to "pure and simple" cleverness.

## LITERARY NOTICE.

**Lewis H. Morgan's "Ancient Society."**

In the Jan. 24 issue of THE PEOPLE the Editor called attention to the above named book. In order further to help create an interest in it among the comrades of this country I herein present a few ideas concerning its contents, also several striking passages from its pages.

To me this book is the connecting link between the teachings of Darwin and Marx. In fact, what Darwin did towards solving the riddle of biology and Marx that of capitalistic production, Morgan in his work has done towards clearing up the mist that has hung like a pall over man's prehistoric social condition, or, in other words, from the time he evolved from the anthropoid ape until he merges into a civilized being. Without a knowledge of the contents of this book or some other equally clear upon the subject no Socialist's education is complete. With the writings of Darwin, Marx and Morgan thoroughly digested, one is fitted to meet and defeat the whole host of capitalistic economists.

Morgan divides man's prehistoric existence into six ethnical periods, i. e., three of savagery and three of barbarism. He says the first stage of savagery extended from the infancy of the human race until the discovery of fire, which enabled man to become a fish-eating animal; the second from this discovery until the discovery of the bow and arrow; and the third from the close of the second period until the discovery of the art of making pottery when man emerged THROUGH this discovery into the first stage of barbarism that extended until the domestication of animals in the east and the cultivation of maize in the west. The second stage of barbarism extended from this time until the invention of the process of smelting iron ore and the manufacturing of tools and weapons from this ore. The third stage of barbarism extended from the time of the last invention until the beginning of the historic period and the consequent advent of civilization. He admits this classification is to a great extent arbitrary, and yet, practically speaking, he has to draw on his imagination for only the first ethnical state or period, as the Australian aborigines, when discovered by Cook, were in the second stage of savagery. According to him every improvement in man's social condition during any of the ethnic periods was preceded by some innovation or discovery that changed to a great extent the means whereby he had heretofore secured his livelihood; in fact he sustains the teachings of the Socialists today, who maintain that material conditions are the basis of all progress. He holds to the idea that in the first and second stages of savagery there was little if any property, and that in the third stage it consisted of only rude weapons, fabrics, wearing apparel, implements of flint, stone and bone, and personal ornaments. He says at this time a passion for its possession scarcely had been formed, because he thing itself scarcely existed. He shows that as a rule, during these six periods, the line of descent was through the mother, and that all personal property on the death of the holder reverted back to the mother's gens. He holds that the human family began their career as extreme individuals, every man's hand being turned against all other members of his species, and that this state of anarchy continued throughout the first ethnical period, or until the discovery of the use of fire, and with it fish as a means of subsistance, at which time man, who heretofore had of necessity been restricted in his habitation, became a migratory being by following up or down the course of rivers. And then the weak, in order to protect themselves against the strong, were compelled to travel in groups, and thus was the first communistic society formed, and thus through NECESSITY was Anarchy overthrown and man became a social being. He shows that from the beginning of the second ethnic period to the advent of civilization mankind lived as communists, and that this rude form of Communism in Rome and in Greece was at the beginning of this historic period overthrown as a result of economic development that made it imperative—would society progress to a higher state—to change first their political system from that of military democracies to absolute monarchies, and then to change the system of ownership so as to harmonize with the already changed system of production that had become individualistic. He argues that as the first crude form of individualism gave way to a crude form of Communism, so will our more enlightened individualistic system, in turn give way to a more enlightened system of Communism.

Where he leaves off, Marx and Engles in their Communist manifesto begin. In order to give the comrades a clear idea of his teachings I shall devote the balance of this article to quotations from his book.

As to man's origin and development, on page 3 he says: "The latest investigations respecting the human race are tending to the conclusion that mankind commenced their career at the bottom of the scale and worked their way up from savagery to civilization through the slow accumulation of experimental knowledge."

On page 7: "The theory of human degradation to explain the existence of savages and of barbarians is no longer tenable. It came in as a corollary from the Mosaic cosmogony, and was acquiesced in from a supposed necessity which no longer exists. As a theory it is not only incapable of explaining the existance of savages, but it is without support in the facts of human experience."

As to the influence of the means of subsistence on human progress he says, page 19: "Without enlarging the basis of subsistence, mankind could not have propagated themselves into other areas, not possessing the same kind of food, and ultimately over the whole surface of the earth; and lastly, without obtaining an absolute control over both its variety and amount, they could not have multiplied into populous nations. It is accordingly probable that the great epochs of human progress have been identified more or less directly with the enlargement of the sources of subsistence."

Evidently he took little stock in the orthodox individualistic idea that in order to regulate society you must first regenerate the individuals comprising it, as on pages 301 and 302 he says: "It fortunately so happens that the events of human progress embody themselves independently of particular men, in a material record, which is crystallized in institutions, usages and customs, and preserved in inventions and discoveries. Historians, from a sort of necessity, give to individuals great prominence in the production of events, thus placing persons, who are transient, in the place of principles, which are enduring." A complete confirmation of Marx's materialistic conception of history.

As to the origin of slavery, he says:

"When property had become created in masses, and its influence and power began to be felt in society, slavery came in." On the same page, in speaking of the influence of property, we read: "With property also came in gradually the principle of aristocracy, striving for the creation of privileged classes. The element of property which has controlled society to a great extent during the comparatively short period of civilization has given mankind despotism, imperialism, monarchy, privileged classes, and, finally, representative democracies. It has also made the career of the civilized nations a property making career." Evidently he has reference here to private property, not communial property.

Regarding governments, he says, page 342: "It seems probable that democracy once universal in a rudimentary form, and repressed in many civilized states, is destined to become again universal and supreme."

He shows conclusively that the family as well as all other social features is a matter of growth, and is but the reflex of the Commune system under which it exists, and that it is not a God-ordained institution, as is taught by the politicians of to-day. On this subject, page 389, we find: "The monogamian family owes its origin to property, as the Syndyasmian, which contained its germ, owed its origin to the gens." Again, on page 459, he says: "When wives came to be acquired by purchase and capture, and more and more by effort and sacrifice, they would not be as readily shared with others." From page 491 I note on the same subject: "When the fact is accepted that the family has passed through four successive forms, and is now in the fifth, the question at once arises whether this form can be permanent in the future. The only answer that can be given is that it must advance as society advances, and change, even as it has done in the past. It is the creature of the social system, and will reflect its culture. As the monogamian family has improved greatly since the commencement of civilization, and very sensibly in modern times, it at least is supposable that it is still capable of still further improvement, until the equality of the sexes is attained. Should the monogamian family in the distant future fail to answer the requirements of society, assuming the continued progress of civilization, it is impossible to predict the nature of its successor." Again, on page 542, he says: "The monogamian family made its first appearance in the upper status of barbarism, the growth of which out of a previous syndyasmian form was intimately connected with the increase of property, and with the usages in respect to its inheritance. Descent had been changed to the male line, but all property, real and personal, remained as it had from time immemorial, hereditary in the gens."

As to man's militant and economic development, he says on page 525: "Mankind may be traced by a chain of necessary inferences back to a time when, ignorant of fire, without articulate language, and without artificial weapons, they depended, like the wild animals, upon the spontaneous fruits of the earth. Slowly, almost imperceptibly, they advanced through savagery from gesture language and imperfect sounds to articulate speech; from the club as the first weapon to the spear pointed with flint, and finally to the bow and arrow; from the flint knife and chisel to the stone axe and hammer; from the ozier and cane basket to the basket coated with clay, which gave a vessel for boiling food with fire, and finally the art of pottery, which gave a vessel able to withstand the fire. In the means of subsistence they advanced from natural fruit in a restricted habitat to scale and shell fish on the sea coast, and finally to bread, roots and game."

On page 535 he continues as follows: "To cross the barrier into the upper status of barbarism, metallic tools, able to hold an edge and point, were indispensable. Iron was the only weapon to answer these requirements. The most advanced tribes were arrested at this barrier awaiting the invention of the process of smelting iron ore."

In order to give the reader an idea as to his theory of man's moral and religious development I shall quote from page 532 this passage: "While in the lower status of barbarism the higher attributes of man began to manifest themselves, personal dignity, eloquence in speech, religious sensibility, rectitude, manliness and courage were now common traits of character; but cruelty, treachery and fanataicism were equally common. Element worship in religion, with a dim conception of personal gods and of a Great Spirit, rude noise making, joint tenement houses and bread from maize belong to this period."

Regarding the native Australian when discovered, he says, pages 373 and 375: "In ethnical position the aboriginies of the Great Island are near the bottom of the scale. When discovered they were not only savages but in a low state of savagery. Some of the tribes were cannibals." He quotes Mr. Fisan, who says of the Wide Bay tribes that "they eat not only their enemies slain in battle but their friends also who have been killed, and even those who have died a natural death, provided they are in good condition." He says: "Left to themselves they would probably have remained for thousands of years to come, not without any but with such slight improvement as scarcely to lighten the dark shade of their savage state."

On the unity of the race his ideas harmonize from an ethnological standpoint with the latest investigations along this line. On pages 552 and 553 we find him saying that "the principle of intelligence, although conditional in its powers within narrow limits of variation, seeks ideal standards invariably the same. Its operations, consequently, have been uniform through all the stages of human progress. No argument for the unity of origin of mankind can be made, which, in its nature is more satisfactory. A common principle of intelligence meets us in the savage, in the barbarian, and in the civilized man. It was in virtue of this that mankind were able to produce in similar conditions the same implements and utensils, the same inventions, and to develop similar institutions from the same original germs of thought."

In conclusion, I wish to quote the closing paragraph, that shows in a few words the obstacles in the way of civilization that confronted man in the beginning of his history. He says on this subject: "It must be regarded as a marvelous fact that a portion of mankind, five thousand years ago less or more, attained to civilization. In strictness but two families, the Semitic and the Aryan, accomplished this work through unassisted self-development. The Aryan family represents the central stream of human progress, because it produced the highest type of mankind, and because it has proved its intrinsic superiority by gradually assuming control of the earth. And yet civilization must be regarded as an accident of circumstances. Its attainment at some time was certain, but that it should have been accomplished when it was is still an extraordinary fact. The hindrances that held mankind in savagry were great and surmounted with difficulty. After reaching the middle status of barbarism, civilization hung in the balance while barbarians were feeling their way by experimenting with the metals towards the process of smelting iron ore. Until iron and its uses were known, civilization was impossible. If mankind had failed to the present hour to cross this barrier it would have afforded no just cause for surprise. When we recognize the duration of man's existence upon the earth, the wide vicissitudes through which he has passed in savagery and barbarism, and the progress he was compelled to make, civilization might as naturally have been delayed for several thousand years in the future as to have occurred when it did in the good providence of God. We are forced to the conclusion that it was the result, as to the time of its achievement, of a series of fortuitous circumstances. It may well serve to remind us that we owe our present condition, with its multiplied means of safety and happiness, to the struggle, the suffering, the heroic exertions and the patient toil of our barbarous and more remotely of our savage ancestors. Their labor, their toils, their successes, were a part of the plan of the Supreme intelligence to develop a barbarian out of a savage and a civilized man out of this barbarian."

No Socialist will ever regret the time spent in the perusal of this book, first published in 1878, five years previous to the death of Marx. It is an octave of 560 pages, substantially bound in cloth, and is published by Henry Holt & Co., New York, and can be got at the New York Labor Lyceum, 64 East 4th street. It sells for $4. The price is a drawback to its popular introduction, but each Social Science Club and Socialist Section ought somehow to secure at least one copy. It is a book that has been ignored too long, but it is safe to predict for it a large sale in the future. After perusing "Domestic Institutes," by that capitalistic apologist, Herbert Spencer, it is refreshing to read Morgan's ideas of ancient society. You are led to think of the utterances of the former as those of a paid advocate defending a criminal at the bar of justice, and those of the latter as emanating from a scientist and philosopher.

H. S. SLEY, M. D.

Lincoln, Neb.

## A COMPLETE PICTURE.

**Rhode Island Workers Draining the Cup.**

A reduction of wages of from 10 to 20 per cent. went into effect in the Centrexville Manufacturing Company's mill of Manville last week.

In Whitinsville 63 men were discharged from the Whitins machine works. Before election the operatives were told that there was an order for several thousand looms contingent on the election of McKinley.

In Woonsocket the employees of the highway department, numbering 35, went on half time.

If anyone should shrug his shoulders and say: "That's no prosperity," let him look to the obverse of the medal as presented by the following report:

"At the annual meeting of the stockholders of the American Wringer, held in Providence last week, the treasurer, George Reuter, Jr., presented his annual report. It showed that the gross earnings were $263,396.91; expenses, $61,370.45; net earnings, $202,026.16.

If the workers produce $263,396.91 worth of wealth, and the loafers keep out of that $202,026.16 worth of the product of labor, is it any wonder that the former must decline?

No doubt there is prosperity in the land—for the loafers; and misery for the toilers.

## MODERN SLAVERY.

Written for THE PEOPLE by PHILIP JACKSON, Rochester, N. Y.

Friend, and brother, do you ever
Sit absorbed in reverie?
Think you ever of the millions
Bonded in wage slavery?

Do you ever seek the causes
Why in this broad land, so free,
Millions, made in God's own image,
Live in vile wage slavery?

Listen to me, friend, and brother,
Let us look, and let us see,
How we may, by our own effort,
Banish this wage slavery.

Socialism is the gospel
We must learn and we must preach;
If the millions we'd unfetter
If the masses we would reach.

Teach them how to use the ballot;
How to only vote for those
Who will vow to try to save them
From their wealthy selfish foes.

Onward! Socialism, onward!
Bring on earth "Thy kingdom come;"
Do for men what kings and prophets
And the church have never done.

**Daily People Minor Fund.**

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|---|---|
| Previously acknowledged | $1,524 11 |
| Jan. 27—Patt. J. Dwyer, Butte, Mont. | 1 00 |
| Feb. 2—W. S. &. D. B. Fund, Branch 47, College Point | 2 00 |
| Feb. 2—J. &. C. Dietz, City | 1 00 |
| Total | $1,528 11 |

HENRY KUHN, Fin. Secy.

UNCLE SAM & BROTHER JONATHAN.

Brother Jonathan—I'm going to contribute some money to join the Brotherhood of the Co-operative Commonwealth.

Uncle Sam (greatly surprised)—I thought you had recognized that the Socialist Labor party had the right principles.

B. J.—Why, yes; but what has that got to do with it? Its principles are all right, but the methods it has adopted to bring about the desired end are wrong. It says to a man who is hungry, without money and without work: "I am very sorry; but, my poor fellow, I can't help you right now except with a little charity; you are one of the millions in the same fix; you are, in fact, a victim of the present system of society; if you would study Socialism, become one of us, then after a while, when we are strong enough to capture the Government, we will fix things so none of us will ever lack the necessaries of life." That is what the S. L. P. says. On the other hand, look at the methods of the Brotherhood of the Co-operative Commonwealth: It proposes to institute right now what we are all aiming at, and so it not only provides an object lesson to the world, but it also provides a means of earning an honest livelihood all along.

U. S. (shaking his head)—Unhappy man! Others have burnt their fingers in a great variety of flames from that identical fire, and their experience is lost upon you. Well, if you must make your own experience, the sooner you do the better for you.

B. J.—You would have a man starve while waiting for ultimate emancipation; if you can't yet have the whole loaf, you won't take half a loaf.

U. S.—If you really think so, you have watched Socialist tactics badly. Anything we can get now we would take; we would take, not half a loaf, but even a biteful, if it can be taken. The difference between the Socialists and these Brotherhood and other such people is that we try to enable the workingman to get all he can now, while they take away from him the little he has.

B. J.—But they promise so many things.

U. S.—And that is all you will get—promises. Look at the pure and simple unions: They have been voting for Democratic and Republican politicians who "promised" great things; we warned them that they could get nothing on that line, and that the best use they could put their ballots to was to raise the Socialist poll; what did they answer? Just what you now say; they wanted something now, half a loaf before they could get the whole, and so forth. Where are they now? Have they got their half loaf? No! They are now skinned worse than ever, and more of them than ever are now out of work. Had they voted with us they certainly would be better off. The boss will not dare to do to intelligent workers what he will dare to do to men who will lick his feet as fast as he kicks them; besides, if the Socialist vote were now larger you would be so much nearer to ultimate emancipation. It is good to get what you can as you go along. But it is folly to try and get what you can't and sacrifice what you can get. It is still greater folly to do what the dog did in the fable. Crossing a river with a piece of meat in his mouth, he saw the reflection in the water; water makes things look larger; he imagined the meat he saw in the water was larger than what he had; he let his go and snapped—at a shadow, thereby losing even what he had.

B. J.—But this Brotherhood of the Co-operative Commonwealth has some noble people in it——

U. S.—And also not a few rascals, who have been in such things before and plucked people right and left. They take as figureheads some good-natured people, who are inexperienced, and with them for flypaper, they catch flies with.

B. J.—I can hardly believe that.

U. S.—It isn't a question of belief; it is a question of knowledge. This Brotherhood proposes to introduce Socialism on a small scale. If Socialism could be so introduced it would not be needed. The "Brotherhood" is a snare and a delusion; the money you want to put into it will be wholly lost; at the end of the song you won't have even what you have to-day, and you will have lost the opportunity of pushing the Social Revolution, and last, not least, you will have increased hopelessness and dispondency by having helped to raise another object lesson of "Socialist Failure." Keep your money; don't be stuffed; if you yield to this nonsense of "getting something" on a false tack, all you will have got for your money is your experience; the other fellow will have got your money. Keep this in mind: The "half loaves," in all such cases, fall to the schemers and are taken from the workers who need the half loaves.

"The Hesperian" is a clever magazine, issued at 7th and Pine streets, St. Louis, that has turned up among our exchanges. It is semi-literary and semi-sociologic, with the literary predominating. Its last issue contains several articles that are pleasant and instructive reading.

## LETTER BOX.

R. E. R., Washington, D. C.—1st. Lewis H. Morgan's work sells at $4 a copy; address Labor News Co., 64 East Fourth street, N. Y.

2d. We are not free to give the name. Inquire with National Executive Committee, 184 William street, N. Y., for some other address.

# X-RAY-ALITIES.

**Let Those Who are Hit Squirm, and All Others Learn.**

PARABLE OF YE PUPPIE DOGGE.

Behold yon puppy dog, my sons, oh, youths of eighteen and upwards, consider his plight and be wise.

He hath no home, no meal to eat, no heart to play, and no companion to share a frolic if the heart were there; an empty stomach is now his sole conscious possession, and his only business is to beg for it. He looks inquiringly into the face of every by-passer—puzzled he looks—for even a puppy dog hath sense enough to know that it is wrong for a poor fellow to be without a bone or a frolic. He pleads with a poor upturned nose for one kindly look. He starts forward with tail jubilantly wagging if you only glance at him. "Do you mean friendship?" quoth he, with every inch of his little shivering hide. But when you move towards him, he shrinks back, depressing his caudal appendage, expecting a kick. When he hears a whistle two blocks away, he pricks up his ears, licks his lips, and wonders if it is somebody that wants a dog. Soon, alas, a small boy may come along and tie a string about his neck, or a tin can to his tail and the brief tale of a puppy's life will then have been told.

"What does the parable mean, oh my father?"

It means a proletarian out of work. He who runs may read.

THE PASSING OF THE ALDERMAN.

Once upon a time, according to the pictures, still extant, of an ancient and seriously comic paper called "Punch," and also of a microscopic artist named "Kruikshank," an alderman was a fat, generous, juicy, jovial fellow very much addicted to dinners containing wine, roast beef, and turtle soup. His chin was manifold, his abdomen rotund, ample, expansive; though sometimes people complained that it was the expense of it more than the expanse, that hurt their feelings. But what signified that! Didn't you have a jolly good fellow for your money?

Well, that alderman has passed away and in his place we have a stork—a gluttonous, undiscriminating, omnivorous stork, who consumes every thing and still remains lank and everlastingly hungry. A mile of railroad iron, or a ward of poor politicians, is to him but a morning meal. He can swallow a whole block of gas shares without any visible expansion. He dines on trusts, syndicates and monopolies every day. Trolleys and city contracts are but a dessert to him; and then, in the lobby of the "Hall" he picks his teeth with a city ordinance and calls for more. In sooth, he suffers from a raging attack of dollar diabetes. Which alderman would you rather live near, my son?

"The fat one, papa." So'd I.

THE HUNTERS.

If ever you go a-hunting, son of mine, hunt like a sportsman. Therefore I warn thee against a quarry that was never known to Nimrod, or any other *gallant* soul. The pursuit of it, is as solemn as golf; as mean as maggot-chopping; as cruel as hell.

"And what is that interesting game against which thou railest?"

It is foul, too foul for thy honest soul to follow, and yet it is now almost thy very life to catch it. Without it, thou art nothing.

"Why, then, I shall pursue!"

What! a phantom, as freakish and as dangerous as lightning; the coming and the going of which no simple man can tell. To you and me and all of us plain people, its flight is more erratic than the swallows. But to those within the charmed circle, its port is sure as that of the fascinated bird which flutters above the open jaws of the bright-eyed serpent.

"Tell me, good sir, pray tell me, who are they that know?"

Outside of that gate of heaven called "The Needle's Eye" you will see a multitude of heavily laden camels hopelessly waiting for the eye to open. They are the souls of deacons, elders, church wardens, etc., who were bank Presidents and otherwise full grown godly capitalists—the hunters for gold.

THE TIMID MOUSE.

"Hast thou ever seen an inventor, my father?"

Nay; who has seen an inventor in these capitalizing times! An inventor is a man as full of fears as a mothering mouse. One who hears in the rustle of every straw the foot sounds of a hungry cat. An inventor, full though he be, of rich and bounteous devices that might bless mankind, flees with his wealth of thought into a garret; and will not trust the eye of his own mother, lest she learn his secret and carry it to the Capitalist; and he come upon him unawares devouring his brain birth for a private profit. Our inventors perish in their holes and leave but a misdirecting hint of their mighty thoughts. Of these and more, the cuckoo Capitalist, has for a long time robbed the human nest.

THE WANDERING LOAF.

One morning, a man earned a loaf carrying coals on the wharf of Mr. Similar. Mr. Similar gave him this job of coal carrying because he had dropped beer and taken to hymnology. He also rented apartments to the man in his "new model flats" (rent by the week, eviction on the first non-payment). Also, he insured him in "The Similar Ibidem Lift Insurance Company," and let him have through a friend twenty Long Island lots at ten dollars a lot by instalments together with other blessings too numerous to mention.

When this man asked for his loaf, Mr. Similar told him he was just about to take it out for walk. At last, night came, and this man was hungry. When lo, the door bell rang and he rushed down to open it. Then in crumbled, in a most exhausted condition, that loaf.

"Tell me, oh my loaf, what has happened to thee," he cried, as he tried to gather it up and hold it together.

"My master," replied the loaf, "I have fallen into the hands of many thieves. Mr. Similar dug half my side out before we got across the street; a parson ate the top off me for christening my child; an insurance man seized three quarters of my lower crust; the tax collector of the village where your lots are took five mouth-fulls; then a man, named Mr. Sugar, another named Mr. Salt, another named Mr. Yeast, and yet another named Mr. Corn, fell upon me, claiming that some of their property would be found upon my person. But I broke away to you, my lawful master, and this is all that's left of me."

"Who were the thieves, pop?" The loafers.

THE PHILOSOPHY OF BAXTER STREET.

Rail not against Baxter street, oh ye who know the world, for it is a very Temple of Minerva to those who seek knowledge. So great, so overwhelming is the production of clothes and other commodities that we are all, from very plethora, going to Baxter street. So excessive is the stock of garments alone in this country, my son, that on yonder row of hooks are ten suits of clothes hardly soiled, just given this morning as a present to his colored coachman by Marcus Aurelius Snooks, the famous millionaire. Then of his own workmen, into whose clothes and stomachs the great man cut twenty-five per cent. reduction last month, have been here to buy 'em, but the cast-offs were, alas, too dear!

"This is the gospel of wealth," cries Carnegie. "Strip the workers naked, and then throw them your old clothes. Happy and grateful should that people be, to whom the whole world is a beautiful Baxter street."

PETER E. BURROWES.

# CORRESPONDENCE.

**Whither are we Drifting?**

Editor The People:—He who follows up the actions of our Federal Government must come to the conclusion that its whole machinery is directed to the support of the powers that be. While the President of the United States does nothing to help the helpless of Cuba, the Senate adopts a law which, in its cruelty, rivals those of the Czar. By directing legislation against Russian-Jewish immigrants, it indirectly aids and abets all barbarities that a cruel government perpetrates upon its helpless subjects. It is no fault of the Russian Jew if he happens not to be able to read or write the Russian language. All the schools of Russia are as good as closed to the Jews. A special Imperial Commission is established, whose duties are to create ever new laws wherewith to oppress the Jew. An enormous sum of money is yearly wasted on such officials, and those are rewarded who show greatest zeal in oppressing the oppressed.

Does the Senate Committee mean by this new law to bar our "Nihilists, Anarchists, etc.?" If so, they show their utter ignorance of conditions in Russia. A Russian Nihilist cannot be found among those who are not able to read or write. A Nihilist, without exception, is a man of far greater intelligence, a man of tenderer heart, than any member of the United States Senate.

Is it their purpose to benefit the laborer in this country by decreasing competition in labor? Then the Senators, who are mostly either millionaires themselves or the tools of millionaires, are not true to their trust. Their duty is to see to it that there shall be a great army of the unemployed. The greater the army the lower the wages of those employed; all the greater is the share that falls to the capitalist.

Are these Senators (even after election) such tender lovers of the American workingman that they are willing to sacrifice part of their profits? Why, then, do they not to-day increase the wages of their employees instead of reducing them all around 10, 20 and even 50 per cent? The only answer that I can find to all these questions is this: The capitalist of America finds to-day such an enormous army of willing "hands," willing to sell themselves into slavery for the smallest necessities of life, that a still greater army in enforced idleness might become dangerous to the very existence of the capitalists as individuals and to the capitalist system as a whole.

The capitalists and their agents in the Legislature, therefore, reason thusly: "Let us restrict immigration and at the same time enact laws that will still more degrade our own working class, and blind them from seeing the real cause of their misery."

Pharaoh used similar language. Yet the time brought forth its Moses. The time is fast approaching when the Giant-Moses of the United States—the Proletariat—will rise and shake off the yoke of capitalism from their backs.

New York, Feb. 1. D. K.

# A SERIES OF LECTURES

**By Lucien Sanial On Scientific Socialism.**

Part II.—Economics of Capitalism (6 lectures).

1. Value in Use and Value in Exchange—Surplus Value—Labor Power a "Merchandise"—Consequent Enslavement of the Wage-working Class.

2. Money—The Precious Metals Considered Historically and Economically—Value, Functions and Dynamics of Money in the Capitalist System—Absurd Notions, Reactionary Aims and Impracticable Schemes of the "Populists."

3. Land and Machinery — Historic Process of Appropriation and Expropriation—The Trusts.

4. Capitalist Issues—"Gold or Silver"—"Protection or Free Trade."

5. Capitalist Issues (continued)—"Taxation"—"Economical Government"—"Reform," etc.

6. Ethics and Politics of Capitalism—Natural End of the System."

Part III. (3 lectures) will comprise the "Economics, Ethics and Politics of Socialism."

These lectures will be delivered:

In New York, at Webster Hall, 11th street, between Third and Fourth avenues, every Thursday at 8 p. m., commencing Thursday, February 4th.

In Brooklyn, at 515 Fulton street, every Sunday at 3 p. m., commencing January 31st, at the Labor Lyceum, 949-955 Willoughby avenue, every Tuesday at 8 p. m., commencing Tuesday, February 2d.

In Newark, N. J., at 76 Springfield avenue, every Sunday at 8 p. m., commencing January 31st.

In Paterson, N. J., at Town Clock Building, every Wednesday at 8 p. m., commencing February 3d.

In Yonkers, at Labor Lyceum, over drug store, Getty Square, every Friday, at 8 p. m., commencing February 5th.

**To Jewish Sections and Branches.**

Wilshire's leaflet, "Why American Workingmen Should Be Socialists," has been translated into Jewish, and can now be had at $1.25 per 1,000 or $1.50, if sent by mail or express. Address all orders to

LABOR NEWS CO.,
64 East 4th Street, New York.

# "WITH" OR "WITHOUT."

**A New Farce Comedy, Suggested by New England Local Happenings, by D. M. F.**

LYNN, Mass, Jan. 31.—The French when ordering coffee in a public place generally signify how they wish it "with or without" sugar or milk. The office seekers for a public place generally consider how they will get it "with or without" the labor fakirs' indorsement. Here in Lynn just now the office is ordered "with" and the applicants go "without."

SCENE I.

Woonsocket, R. I., railway depot, departure of office seeker Colonel Le Roy B. Pease, of the "Woonsocket Reporter," candidate for National Printer, (labor fakirs, political hacks, and typos in chorus), Bon voyage; success to the Colonel; three cheers for the "Woonsocket Reporter"; remember me, etc., etc.

SCENE II.

Trades Union Hall. Full quorum of labor fakirs present. The Colonel enters smiling and says:

"Brothers one and all I greet you. I stop on my way to Washington for the position of National Printer. I would like to get it with your indorsement."

Typographical Union No. 13 in chorus:—"Colonel, we all think well of you, even our brothers who are now hoboing after a job speak highly of you; but the ethics of Trades Unionism are strictly opposed to having you go 'with'; you will have to go 'without'; we cannot place our label on you; individually we approve of you. Bon voyage, Colonel. Adieu Brothers." (Exit the Colonel.)

SCENE III.

Mayor's office, Lynn. Enter W. L. Van Blarcom: "Your Honor, I want the office of Inspector of Buildings."

His Honor: "How will you have it, 'with or without?'"

Mr. V. B.: "I do not care."

His Honor: "You had better go and come 'with' the indorsement of Lynn Labor Fakirdom." (Exit applicant.) Mayor soliloquizes: "I will present him 'with'; the others, Lawyer McCarthy and Gavin 'without.' McCarthy wants the appointment on Board of Health; Gavin wanted the Building Inspectorship, but won't take it 'without.' We shall see, we shall see!"

SCENE IV.

Aldermanic Chamber. Aldermen and Mayor in session, present thirteen "other gentlemen."

Mayor to aldermen: "I herewith appoint, etc., etc., William L. Van Blarcom as Inspector of Buildings. The following bodies are here to indorse him. The 'gentlemen' representing these bodies of organized labor will state here publicly whether Mr. Van Blarcom seeks the office 'with' or 'without' the indorsement of their respective organizations; as each organization is mentioned its representation will answer 'with,' signifying indorsement, 'without' to signify disapproval." (The Mayor calls out, and repeats the responses.) "Lynn Central Labor Union—'with'; Bricklayers' and Masons' International Union No. 12, Lynn—'with'; Journeymen Plumbers' and Steamfitters' Union, Lynn—'with'; Building Laborers' Union, Lynn—'with'; International Association of Machinists—'with'; Coal Handlers' Assembly, K. of L.—'with'; Retail Clerks' Protective Association—'with'; Boot and Shoe Cutters' Assembly, K. of L.—'with'; (Mayor to aldermen) gentlemen, the appointment is 'with' the indorsement of all these bodies, what is your vote?"

Aldermen in chorus: "No."

The Mayor: "It is a vote."

A voice: "I doubt it."

The Mayor: "Let all who favor the appointment stand up." (One stands up.) "Let all who oppose the appointment stand up." (The entire board of aldermen but one stand up.)

The action of the board, it was subsequently ascertained, was preceded by the following silent soliloquy of each alderman just before voting "no.":

"The ethics of Trades Unionism, which is strictly opposed to giving such indorsements, must have been disregarded, therefore I believe the indorsers are, as Socialists claim, organized bodies of labor fakirs."

Mayor to aldermen: "I appoint Eugene D. McCarthy member of Board of Health."

Aldermen vote in chorus: "No."

Mayor again to aldermen: "I appoint James Gavin Building Inspector."

Aledrmen vote in chorus: "No."

Chorus of office seekers and indorsers: "Well! Well! we are all 'without.'"

"What?" Gump?" from a basso profundo voice in the audience.

# "KEEP IT SECRET".

(Continued from Page 1.)

Doctor Rainsford does not question the right or wrong of the social inequality; does not question the honesty of the means and methods by which enormous fortunes have been accumulated; does not question the obvious injustice that must underlie our body politic and, that is illustrated by the multimillionaire, on one hand, and, the hungry, frozen, despairing, out-of-work, on the other; does not question this brutal, selfish system of capitalistic exploitation that is the base of what Dr. Rainsford is pleased to call "our Christian civilization"; he questions nothing, and DARE NOT QUESTION ANYTHING. He dare not go into the right or wrong, justice or injustice of these social inequalities which he so clearly recognizes; he dare not go into an intelligent investigation and exposure of economic conditions, he is not paid for doing that, the people who pay him dictate what he shall say and what he shall not say. He is their obedient tool whose main function is to "conceal," just as he is trying to do. He does not advocate a righting of social wrongs, does not advocate justice, only just "concealment"; only this and nothing more. And yet this man speaks of "demagogues." Is a plutagogue any better, you Rev. Plutagogue?

JAMES S. HOWARD.

**The receipt of a sample copy of this paper is an invitation to subscribe.**

# TRUE UNIONISM.

**A Workingman's Unpolished Talk upon the Subject.**

A carpenter in Muncie, Ind., respected in the place, though he has always refused to join the pure and simple organization of his craft, read the below address at a workingmen's meeting in his city on the 24th of last month.

Mr. Chairman and Friends—I address myself to you who have felt the hand of oppression and tyranny, and more particularly to the friends of union organizations. Inasmuch as I never have belonged to any organization, I hope you will recognize the fact that I can not be a traitor to any organization. I acknowledge that organization is better than none. But I now make the assertion that the unions are going, and must go down. That is, the pure and simple union is. Nothing but the organizations that recognize that labor creates all wealth, and that the profit taken from labor is stolen goods are the unions that can stand the storm. So, gentlemen, the thoughts I present do not come from having experience in union organizations, but as a workingman, a carpenter, from a deep study of the condition of labor and personal experience under this nefarious system of the capitalist class. If you each and all would put yourselves to a little study and reason on this question you could see that your simple unionism cannot stand the tempest of capitalist oppression. In way of an humble explanation: If all of the union men were employed, you could have a foundation for the belief that your union is based on good principles. But that foundation could not stand long, for this system would soon wash it out. But the men are not all at work that belong to the union. Therefore you have competition in your own union. And they go about hunting work. Suppose one is assisted by the union; he finds no work; his family of little ones are hungering for the necessaries of life; that forces him to either withdraw from the union or else be a traitor to the union and do what they call "scabbing" or "blacklegging," and a lot more of such names. So sure as a union man underbids union wages he gets a job; not probably in your shop, but he will get work, and must have it, if only a day at a time, to make enough to keep the wolf away from the door.

Now, improved machinery is mostly the cause. One machine that I have read about I will present in way of an illustration. The Washington fruit-jar blowing machine. Should it be put in operation here at Balls and throw all the union blowers out, what would they do? Go scab on your job bottle blowing, starve, or get off the earth?

The law of nature grants all mankind life, liberty and the pursuit of happiness. If a man can't live without scabbing, your union can't prevent him. But as this blowing machine is put in operation in Washington, Pa., you union men here as a general thing cannot see the necessity of doing something else besides organizing pure and simple unions in which there is supposed to be no politics. In union there is strength, you say. I will say YES if you stand by one another politically; but NO, if you divide up into several unions on election day—that is, into several political parties, you then fight against one another in the very thing that you should stand together on, for through the ballots the office is filled, and through the man in office you expect laws in the interest of labor. But no; you will send committees to this body of bosses which you elect, and they lobby and beg for some palliative remedy to be enacted into a law. If you succeed, you never get the benefit of the law, for it is never enforced, just as the eight-hour law constituting a day. The bosses get around that law by hiring you by the hour, and making you work ten or more hours per day.

Now, the unions elect a man at their head, called a leader, and the union, naturally enough, sanctions his movements, and by and by, if he is honest when he starts in his leadership, the capitalist gets around him, and often he proves to be a fakir, but not until he has had the union so far into the capitalist camp that it is hard to rally the remaining force. I know right now there are union men in this town that are watching and bidding on work for one-fourth of union wages; maybe they have withdrawn. So, gentlemen, we cannot hope by your simple unionism to accomplish anything more than keep our heads above water (those that are working). We must end this irrepressible conflict by the overthrow of capitalism and the establishment of the co-operative commonwealth.

Now, friends of the unions, I would like for you to reason with me on this one fact. There is union men, yes, whole unions joining us, say you. Now, the thing that I wish you to reason with me is: These people that are joining us are either fools or fakirs, with nothing to gain for their trouble if they establish their principles, and all the rest of the people are too smart to be caught; or else these people that are joining us are the patriots you hear so much about during campaigns like our forefathers, those of the Declaration of Independence, and all the rest of the people are blind fools leading the blind, or, in other words, victims of this system. Now, gentlemen, Socialism is not a word that labor should shrink from in horror, but should rally to and support its principles. The definition given in our dictionaries is granting to labor all they have been begging to legislative bodies for years, and the Encyclopedia Britannica gives a better idea of the principles of Socialism. The name given anything we should not misconstrue; for the name given is simply used to convey an idea or expression. For example: Death is used to present the fact of a certain change that is or has taken place. Friends, the fakirs or the misleaders are the cause of the people forming wrong conceptions of Socialism. Now, brother laborers, union and non-union men, in conclusion I will ask you all as brothers of one great humanity, let's join hands in one great political union and stand by one another for the overthrow of capitalism and the establishment of the co-operative commonwealth.

# FABIANISM.

**The Attempt to Introduce and Revive the Silly Ghost in America.**

In a so-called "Socialist" paper, which has degenerated into an advertising sheet, for "Socialist suspenders," "sanitary powder," "tolu gum," and other articles of merchandise, I came across a paper on Wm. Morris by a member of the "Fabian Society," of Milwaukee, Wis. Among other statements made by the writer are the two following:

"His (Morris's) arguments were irresistible and he was quite free from narrowness, so that no class of people was frightened away from him. He was also one of the hardest workers in the English Fabian society, being more of a revolutionist than some of the others, a fact that led the anarchists to claim him after his death.

"He saw clear to the heart of the trouble and had no use for labor agitators whose sole end of action lay in keeping up a purposeless irritation between employer and employee."

The paper was evidently written to give, those who did not know of Morris, the impression that he was a "Fabian," and was therefore opposed to the class-conscious militant Socialist. In fact the paper makes him out a regular "Sunday school" sort of a fellow. To those who know that Morris has said that "advantage should be taken of every disturbance, such as strikes, lockouts, etc., to preach resistance to the workers for the purpose of raising in the working class an 'ESPIRIT DE CORPS' so that when the final time comes they shall through such spirit be enabled to act unitedly," it is easily seen that the charge that he had no use for labor agitators is false. Why, Morris was arrested for raising "irritation between employer and employees." Anyone who reads Morris's "A dream of John Ball," or even his "News from Nowhere," let alone his poetry, must be either a fool or knave to make such assertions as the writer referred to does.

Morris has been charged with being an Anarchist, but this is the first time I have known of him being termed a "Fabian." When in London last year, I had opportunity to see and study the "Fabians." Their chiefs, Sidney Webb and Bernard Shaw, are good examples of the people that make up the body—which, by the way, is the greatest collection of remarkably dressed and effeminate looking people I have ever seen. Their whole get up and appearance is remarkably suggestive of a board of directors of the Associated Charities. Sidney Webb is a pompous man, who "speaks by the card"; he is chairman of the London County Council, and was only a few months ago proven guilty, along with John Burns, of pursuing "American Aldermanic practices" on that Council. Nobody ever knew Sidney Webb to exert himself for the proletariat, his efforts have been exclusively along the lines of "Municipal Socialism" for the benefit of the capitalist class.

Bernard Shaw is a "dramatic critic" and writer for the capitalist press of London and is very, very fond of sneering at the proletariat. He was responsible for the dirtiest blackguard reports (?) of the International Congress which appeared in any of the London dailies. To say that Wm. Morris, who had an intense hatred for shams, was identical with this crowd, displays an ignorance which is beyond name, or it is a deliberate attempt to make capital for the "Fabian Society" of Milwaukee, by lying.

The upshooting of "Fabian" societies in this country will do no good to the capitalist: they come too late. The Fabian societies in England, the land of their birth (another importation), are "passé"; they are not recognized as Socialists, and their speakers—bearing such close resemblance to "city missionaries," are dying out for lack of attendance at their meetings.

The propaganda of the Fabians is essentially middle class, with the usual trimmings of that class, such as "paternal care," for the worker, "good will towards men," "female monstrosities," "male emasculates," and a preaching of every nostrum under the skies.

The Capitalists of the U. S. have made a "false move" by importing Fabianism. The worker is "onto" the "goody goody" dishwater slop of the paternalistic middle class "goo-goo." The Fabians being dead in England can have but a short life here, and misrepresentation or ignorance will not save them. Things "hump themselves" here, and though Fabianism may have been able to check the progress of Socialism in England for 10 or 12 years, it cannot check the movement of the class-conscious proletariat of this country 10 or 12 days. I would say to the capitalists: "Save your money, the scheme won't work. We of the U. S. have too solid a foundation to be blown down by middle class wind imported from England."

The attempt to resurrect or transplant the Fabian Society in this country is really an implied compliment to the S. L. P. The capitalists fear our growth and are attempting to head us off. Try to head off destiny.

In the same issue of the aforesaid circular appears an account of the starting of the Fabian Society of Milwaukee, in which the readers are given to understand that it has been started to give the "English speaking Socialists" a chance to air themselves; they are also given to understand that the movement in that city was confined to the German speaking Socialists; and the impression one gathers from reading the account is that the "Fabian Society" is really an English speaking branch of the S. L. P. The ones responsible for that account are certainly following in the foot-steps of their prototypes in England. It has been a favorite dodge of the Fabians to, while opposing militant Socialism, pose as "comrades" of the Socialists. In this country we have a well developed nose for political crooks, and as the Fabian cannot keep his features concealed we "get onto" them quick. The Fabians quickly betray themselves as "runners" for capitalist parties; and with the usual "good practical" sense of their class, they have smeared their fly paper so thickly with middle class molasses of misrepresentation that the flies they expect to catch can see it a mile off and give them the loud ha! ha!

ARTHUR KEEP.

Washington, D. C.

# PARTY NEWS.

**Activity of Militant Socialists East, West, North and South.**

**National Executive.**

Regular meeting held Feb. 2, 1897, Comrade Stahl in the chair. Absent, Reed, Retzlaff excused.

The Sections in Syracuse, N. Y., have been reorganized under the name of Section Onondaga County. Secretary instructed to notify these Sections that regular meetings must be held and reorganization approved and old charters surrendered.

Charters granted new Sections at Bevier, Mo., and Berkeley, Cal.

CHAS. B. COPP, Rec. Sec.

**California.**

LOS ANGELES, Jan. 27.—At the last meeting of Section Los Angeles the following comrades were elected: L. Biddle, organizer; Adolph Kruse, financial secretary; Miss Jennie Armstrong, recording secretary; and Ed Arnaelsteer, treasurer. The Section is holding larger meetings than before election. We hope all others are doing the same.

H. Williams.

Dec. 1, 1896.—Financial Report Cal. State Executive Committee. Credit quoto National Executive Committee, 1,500 stamps at 5c., $75.00.

INCOME.

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| 1896. | |
| May 14—Section Santa Cruz, 30 stamps, credit. | |
| May 14—Section Oakland, 50 stamps, credit. | |
| May 14—Section Los Angeles, 50 stamps, credit. | |
| May 14—Section San Diego, 30 stamps, credit. | |
| May 14—Section San Jose, 30 stamps, credit. | |
| May 14—S. F. City Central Com., 300 stamps, credit. | |
| May 22—50 stamps, Section Los Angeles | $5 00 |
| June 16—50 stamps, Section Oakland | 5 00 |
| July 17—Donated by T. Robinson, Cotati | 1 00 |
| July 19—30 stamps, Section San Jose | 3 00 |
| July 22—50 stamps, Section Los Angeles | 5 00 |
| July 24—100 stamps, S. F. City Central Committee | 10 00 |
| Aug. 11—105 stamps, S. F. City Central Committee | 10 50 |
| Aug. 11—20 stamps, Section Santa Rosa | |
| Aug. 11—Donated by E. Walter, Riverside | 5 00 |
| Aug. 11—Collected by Mrs. M. V. Boyer, Camp Fund | 4 90 |
| Sept. 7—10 stamps, E. Walter, Member at large | 1 00 |
| Sept. 7—Collected by Mrs. M. V. Boyer, Camp Fund | 3 00 |
| Sept. 7—50 stamps, City Central Committee | 5 00 |
| Sept. 7—Collected by Mrs. M. V. Boyer, Camp Fund | 2 50 |
| Sept. 7—7 stamps, Com. Rump, Member at large | 70 |
| Sept. 7—30 stamps, Section San Jose | 3 00 |
| Sept. 7—Donated by T. Parker, Cotati | 1 00 |
| Sept. 7—Collected by Mrs. M. V. Boyer, Camp Fund | 2 35 |
| Sept. 7—Donation by Dr. D. Powers, Sacramento. | 10 00 |
| Sept. 7—Donation by P. Cowen, Camp Fund | 2 50 |
| Sept. 14—50 stamps, City Central Committee | 5 00 |
| Sept. 14—Collected by Com. Rump, Vallejo, C. F. | 6 00 |
| Sept. 14—50 stamps, Section Oakland | 5 00 |
| Sept. 15—50 stamps, Section Los Angeles | 5 00 |
| Sept. 15—Emblem Buttons, Los Angeles | 1 20 |
| Sept. 15—Donation Section Los Angeles C. F | 5 00 |
| Sept. 15—20 stamps, Section Stockton | |
| Sept. 15—20 stamps, Section Petaluma | |
| Sept. 21—By W. A. Moller, collected Petaluma | 1 50 |
| Sept. 24—By Dr. D. Powers, collected Sacramento | 4 00 |
| Sept. 24—By B. Fuse, Lemoore | 2 00 |
| Sept. 24—Section San Diego, 1,000 Manifestos and Emblem Buttons | |
| Sept. 24—Section San Diego, dues to National Executive Committee | 6 50 |
| Sept. 24—100 stamps, City Central Committee | 10 00 |
| Sept. 24—1 stamp, T. Ford, Member at large | 10 |
| Sept. 24—Returned by G. B. Benham on bill | 2 25 |
| Oct. 5—Collected by S. F. Tageblatt | 12 50 |
| Oct. 5—Collected by T. Zimmer, San Jose | 7 00 |
| Oct. 5—Section Santa Rosa, 11 stamps | 1 10 |
| Oct. 19—Donated by Emil Lange | 1 00 |
| Oct. 19—F. Perkins, postage for books | 50 |
| Oct. 27—City Central Committee, 10,000 manifestos, at $2.50 | 25 00 |
| Oct. 27—Collected by F. G. Hengst, C. F. | 2 25 |
| Oct. 27—Collected by A. Mueller, C. F. | 6 00 |
| Oct. 27—Donated by T. Ballard, Eureka | 1 00 |
| Oct. 27—Donated by M. Geppert | 1 00 |
| Oct. 27—20 stamps and buttops, San Jose | 2 25 |
| Oct. 27—Collected by F. M. Tuttle | 2 50 |
| Oct. 27—American Branch, 1,000 manifestos | 2 50 |
| Oct. 27—Donated by E. Stehr | 1 00 |
| Oct. 27—Donated by L. G. Triby | 2 00 |
| Oct. 27—Donated by G. B. Benham | 2 00 |
| Oct. 27—Collected by P. Zimmer, Bakersfield | 7 50 |
| Oct. 27—Collected by J. W. Starkwater, Los Almas | 1 00 |
| Oct. 27—Section Santa Rosa, 11 stamps | 1 10 |
| Nov. 3—100 stamps, City Central Committee | 10 00 |
| Nov. 6—10 stamps, Section Hollister | 1 00 |
| Nov. 3—20 stamps, Section San Jose | 2 00 |
| Nov. 3—Section Los Angeles, part payment | 3 25 |
| Nov. 3—Collected by T. Sewerzuske, Porterville | 3 15 |
| Nov. 3—Emblem Buttons sold by Secretary | 4 75 |
| Nov. 3—20 stamps, Section San Diego | |
| Nov. 3—City Central Committee, | |

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| Nov. 3—Section Oakland, 5,000 manifestos | |
| Nov. 3—Section San Jose, 1,000 manifestos | |
| Nov. 3—Section San Diego, 1,000 manifestos | |
| Nov. 3—Section Los Angeles, 1,000 manifestos | |
| Nov. 16—Section Santa Cruz, 1,000 manifestos | |
| Nov. 16—G. B. Benham, 2 dozen buttons | 50 |
| Nov. 16—Section San Jose, part payment manifestos and fare of Com's Anthony | 4 50 |
| Nov. 19—1 stamp, T. Ford, Member at large | 10 |
| Nov. 22—Section Los Angeles, 50 stamps | 5 00 |
| Nov. 22—City Central Com., 50 stamps | 5 00 |
| Nov. 22—2 stamps, R. Meyer, Member at large | 25 |
| Nov. 23—Section Los Angeles, 50 stamps | 5 00 |
| Nov. 24—Section Oakland, paid for manifestos | 12 50 |
| Nov. 24—Section Santa Barbara, 17 stamps | 1 70 |
| Dec. 1—City Central Committee, 50 stamps | 5 00 |
| Dec. 1—17 stamps, lost by Secretary | 1 70 |
| Dec. 1—Section Los Angeles, paid for Merry England and balance manifestos | 12 00 |
| Dec. 7—Section Oakland, 50 stamps | 5 00 |
| Dec. 7—Section Santa Barbara, paid for manifestos | 75 |
| Dec. 15—Section San Jose, 25 stamps | 2 50 |
| Dec. 17—City Santa Barbara, 17 stamps | |
| Dec. 17—City Central Com., paid for manifestos | 12 50 |
| Total | $271 55 |

EXPENSES.

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| 1896. | |
| July 4—Telegram National Convention | $1 00 |
| July 23—Com. T. Lynch, agitation to Santa Rosa | 5 00 |
| Aug. 11—S. F. Tageblatt, sending petition blanks | 3 00 |
| Aug. 11—Secretary, postage and paper | 2 15 |
| Aug. 11—To petition blanks printed | 16.25 |
| Aug. 17—Secretary, for postage stamps | 1 50 |
| Aug. 24—To G. W. Bennett, for printing | 7 20 |
| Aug. 24—S. F. Tageblatt | |
| Aug. 24—S. F. Tageblatt, for postage for petition blanks | 3 00 |
| Sept. 7—Secretary, for postage | 2 30 |
| Sept. 7—Printing, 3,000 platforms | 3 60 |
| Sept. 14—Secretary, for postage | 1 30 |
| Sept. 14—Printer, 400 petitions, 4th Cong. Dist. | 2 00 |
| Sept. 14—Printer, 10,000 platforms, 100 catechisms; 400 blanks | 14 20 |
| Sept. 15—To National Ex. Com. telegrams and buttons | 7 00 |
| Sept. 15—To City Central Com. for signatures in the 5th Cong. Dist. | 5 00 |
| Sept. 15—To G. B. Benham, for literature for Com. Lux, for agitation | 12 05 |
| Sept. 15—To Globe McCabe Co. | 2 15 |
| Sept. 28—To Campaign Com. for signatures in the 5th Cong. District | 5 00 |
| Sept. 28—To Com. Apsden and Kingsley for agitation to Petaluma | 3 75 |
| Sept. 28—Debt for Section San Diego | 4 00 |
| Sept. 28—To Com. Kingsley, agitation to Stockton | 2 00 |
| Sept. 28—To Com. Lynch, for banner | 1 00 |
| Sept. 28—To Secretary, for postage | 1 25 |
| Oct. 6—Signatures in the 5th Cong. Dist. | 1 65 |
| Oct. 6—Paper for manifestos | 29 57 |
| Oct. 6—To Com. Everett, for sending manifestos | 2 00 |
| Oct. 6—To G. B. Benham, Zincotype plates and cut of Police Club | 2 60 |
| Oct. 6—Secretary, postage for manifestos | 5 09 |
| Oct. 10—To G. B. Benham, for printing, part payment | 18 00 |
| Oct. 10—To P. Hartman, addressing manuscript | 50 |
| Oct. 19—To G. B. Benham, printing | 15 50 |
| Oct. 21—To G. B. Benham, balance bill, Oct. 19 | 22 30 |
| Oct. 21—For N. Pilbrick, Visalia, manifestos | 75 |
| Oct. 21—Postage stamps | 50 |
| Oct. 27—To G. B. Benham, on account | 5 00 |
| Oct. 27—To C. Schingel, press work | 2 50 |
| Oct. 27—Balance bill from Oct. 26 to G. B. Benham | 15 64 |
| Nov. 4—To National Ex. Com., 200 stamps | 10 00 |
| Nov. 4—To National Ex. Com., emblem buttons | 2 00 |
| Nov. 4—To Secretary, money order and postage | 60 |
| Nov. 4—To Miss McCullough, typewriting | 1 00 |
| Nov. 4—Secretary for postage | 60 |
| Nov. 4—175 Merrie England to Los Angeles | 8 75 |
| Nov. 4—To G. B. Benham, balance bill in full | 17 19 |
| Nov. 4—To Secretary, for postage | 1 51 |
| Nov. 4—To National Ex. Com., for 100 stamps | 5 00 |
| Dec. 7—Secretary, for postage, money order | 65 |
| Dec. 7—Secretary, for postage, from Santa Rosa | 75 |
| Dec. 9—To National Ex. Com., for 200 stamps | 10 00 |
| Dec. 9—Money order for same | 10 |
| Total | $246 26 |
| Total income | $271 55 |
| Total expenses | 246 26 |
| Dec. 26—Cash on hand | $25 29 |

H. F. SAHLENDER, Treasurer.

| | |
|---|---|
| Standing indebtedness to the National Ex. Com., 1,500 stamps | $75 00 |
| Section Santa Rosa | 3 75 |
| Section Oakland | 5 00 |
| Section Los Angeles | 5 00 |
| Section San Diego | 5 00 |
| Section San Jose | 3 00 |
| Section City Central Committee | 30 00 |
| Section Santa Rosa | 2 00 |
| Section Stockton | 2 00 |
| Section Petaluma | 2 00 |
| Section Santa Barbara | 1 70 |
| Total debt | $59 45 |

# THE DAILY PEOPLE

## $50,000 FUND.

**Amount Pledged down to February 3rd, 1897.**

# $3,270.

At the meeting of the Daily People Committee, held Sunday, the 20th of December, 1896, an important step was taken from which, if a daily Socialist paper is at all possible within a reasonable time, the consummation will be reached. The committee adopted the following resolutions:

WHEREAS, A daily PEOPLE has become an absolute necessity to counteract the false and falsified "news" that the capitalist press sets afloat, and to spread enlightenment in the ranks of the working class upon the Labor Question, and to prepare it to deal intelligently with the Social Revolution that is inevitable and is impending;

WHEREAS, The urgency of such a weapon of political and economic warfare in the English language against the plundering class of the capitalist is felt with increasing force, and the demand therefor becomes stronger by the day;

WHEREAS, The undertaking would result disastrously if not successfully put through;

WHEREAS, To make success certain, the paper must be able to survive two consecutive campaigns, that is to say, must appear daily during the period of at least thirteen consecutive months, absolutely independent, firm and uncompromising;

WHEREAS, The sum of not less than $50,000 in hand is necessary to safely launch such an undertaking;

WHEREAS, Despite the general sense of the necessity of a daily English organ of labor, the collections for it have hitherto been slight; and

WHEREAS, It is evident that, so long as the foundation of such a paper seems indefinitely distant, the contributions will continue slight, while, on the contrary, if its foundation can appear prompt and definite it is likely that ample funds could be promptly gathered; therefore be it

RESOLVED, That a call be issued to the stalwarts, friends and sympathizers, to pledge themselves in the number of 5,000 to contribute each the sum of $10, payable between the issuing of this call and the 1st day of September, 1897;

RESOLVED, That, if by that date the sum of not less than $50,000 is cash in hands of the DAILY PEOPLE Committee, a DAILY PEOPLE be started forthwith on October 1st, 1897;

RESOLVED, That this call be printed in the party press of all languages; that subscription lists, headed with these resolutions, be issued to all the Sections and all applicants; and that the names of the subscribers, together with the sum subscribed by each and the installments in which the same is to be paid, be promptly notified to the Committee for publication from week to week.

Are there in the land 5,000 stalwarts equal to the emergency, ready to step up and to mount that needed and redoubtable battery of the Social Revolution in America—a DAILY PEOPLE?

**Daily People Committee,**
**184 William St.,**
**N. Y. City.**

| | | | |
|---|---|---|---|
| Otto Steidl, Providence, R. I. | $ 10 | payable | $5.00 May 15, $5.00 September 1. |
| Henry Eisenach, Schenectady, N. Y. | 10 | " | $5.00 May 1, $5.00 August 15. |
| Amer. Sect. No. 3, Jersey City Heights, N. J. | 10 | " | September 1. |
| C. E., Mattawan, N. J. | 10 | " | $5.00 May 1, $5.00 September 1. |
| A. Behner, Cleveland, O. | 10 | " | $5.00 Cash, $5.00 April 1. |
| Edward Larsen, Cleveland, O. | 10 | " | $5.00 February 15, $5.00 July 1. |
| John Gorman, Cleveland, O. | 10 | " | $5.00 March 1, $5.00 June 1. |
| Max Friedman, Cleveland, O. | 10 | " | $5.00 April 1, $5.00 June 1. |
| Paul Dinger, Cleveland, O. | 10 | " | $5.00 April 1, $5.00 July 1. |
| American Section, Elizabeth, N. J. | 50 | " | September 1. |
| Joseph Goldstein, N. Y. | 10 | " | $2.00 a month from March 1. |
| Ludwig Ericson, Montclair, N. J. | 10 | " | July 1. |
| Adolph Jablinowsky, N. Y. | 20 | " | $10 March 1, $10 August 1. |
| William Black, N. Y. | 10 | " | $5.00 June 1, $5.00 July 1. |
| Lawrence F. Boland, Troy, N. Y. | 10 | " | August 1. |
| Samuel Heller, N. Y. | 10 | " | $2.00 a month from February 1. |
| Fred. Lange, Brooklyn | 10 | " | August 1. |
| Morris Ledermann, Brooklyn | 10 | " | August 1. |
| From entertainment for Daily People given last Sunday in Congress Hall, New York, under the management of H. Friedman, A. Schwartz, H. Hirshkovitz and M. Greenblat. | 29 | " | Cash. |
| Total this week | $250 | | |

☞ Pledgers will please keep in mind the dates on which their payments fall due, as per printed list, and remit promptly. If any error appears on the list, correct with equal promptness.

THE DAILY PEOPLE COMMITTEE.
184 William St., N. Y.

| | |
|---|---|
| Total stamps received from National Ex. Com., S. L. P. | 2,000 |
| Sold | 1,804 |
| On hand | 196 |

35,000 manifestos were distributed during the campaign.

(Signed) Oliver Everett,
L. Gasser,
Edel Hecht,
G. B. Benham,
Theodore Lynch,
Committee.

### Massachusetts.

BOSTON, Jan. 31.—The Friday evening agitation meeting in the old Franklin School House, 1,151 Washington street, will be continued through February, March and April.

Granvile F. Lombard was the opening speaker Friday evening, Jan. 29. Then follow Martha Moore Avery, Feb. 5th; Joseph F. Malloney, Feb. 12; Alexander Kersting, Feb. 19; Rufus H. Phinney, Feb. 26. The opening speaker is followed by ten minute speeches from any who wish to speak. The public is cordially invited to attend these meetings.

### Missouri.

ST. LOUIS, Jan. 28.—The 8th and 18th Ward Clubs have adopted the following resolution:

RESOLVED: That we, the members of the 8th and 18th Ward Clubs of Section St. Lewis, denounce "The St. Louis Tageblatt" as a stygian sheet, unworthy of the support of our members.

That our delegate to the City Central Committee be instructed to move a similar resolution at the next meeting of the City Central Committee, and that a copy of this resolution be handed to each of the National official organs, and that they be requested to publish the same.

### New York.

A regular monthly meeting of Section New York, S. L. P., will take place on Saturday, Feb. 6, 8 p. m., at the Workmen's Educational Club Rooms, at 206 East 86th street, between 2d and 3d avenues.

ORDER OF BUSINESS.

1. Statement by the organizer.
2. Result of the referendum vote in relation to the money left over from the last campaign.
3. Report of officers.
4. Election of officers.
5. Unfinished business.
6. New business.

L. ABELSON,
Organizer, Section N. Y., S. L. P.

### New Jersey.

FINANCIAL REPORT OF THE STATE COMMITTEE FROM OCT. 1 TO DEC. 31, 1896.

INCOME.

| | |
|---|---|
| October. | |
| 1. Polish Sec. Trenton | $ 70 |
| E. B. Rich | 50 |
| 4. Essex Co. Com | 10 00 |
| Emblem buttons | 7 50 |
| S. New Brunswick | 2 00 |
| S. Jersey City | 1 00 |
| 7. S. Union Hill | 10 00 |
| 11. 2d Ward Club, Paterson | 2 00 |
| Ger. Branch, Paterson | 5 00 |
| 16. Passaic Co. Sec. | 10 00 |
| 18. Am. Sec., Perth Amboy | 1 00 |
| H. Dudeck | 1 50 |
| 21. Ger. Sec. Elizabeth | 10 00 |
| 22. E. Greenberg | 3 00 |
| 30. Essex Co. Com | 10 00 |
| November. | |
| 16. Emblem buttons | 3 00 |
| 20. Passaic Co. Sec. | 20 00 |
| December. | |
| 10. Hudson Co. Com | 55 33 |
| 11. Ger. Sec. Elizabeth | 5 00 |
| Section Camden | 5 00 |
| Essex Co. Com | 5 00 |
| 24. Essex Co. Com | 5 00 |
| Total | $172 53 |

DISBURSEMENTS.

| | |
|---|---|
| Due stamps | $ 75 00 |
| Agitation | 32 35 |
| Pamphlets | 22 50 |
| Delegates | 5 70 |
| Emblem buttons | 10 00 |
| Mailing expenses and stationery | 14 88 |
| Total | $160 43 |

MAX RICHTER,
Fin. Sec.

### Ohio.

RECEIPTS.

| | |
|---|---|
| October, 1896. | |
| 1. Balance on hand | $ 11 75 |
| 4. Sec. Cleveland, 100 stamps. | 10 00 |
| Sec. Cleve., agitation | 22 00 |
| Sec. Cleve. (Pol.) 20 stamps | 2 00 |
| 9. Wm. Watkins & Rose L. Watkins, Dayton, agita. | 28 00 |
| 14. M., Portsmouth, agitation. | 3 00 |
| 17. Sec. Beech Grove, 24 sta'ps | 2 40 |
| Sec. Fremont, 10 stamps | 1 00 |
| 18. Sec. Cleve., 50 due cards | 20 |
| 19. Sec. Cin. (Ger.) 20 stamps. | 2 00 |
| 22. John Behr, Akron agitation | 80 |
| 25. Sec. Cleve., agitation | 12 85 |
| November. | |
| 2. Sec. Cleve. (Hun.) 20 sta'ps. | 2 00 |
| 4. Sec. Massilion, 20 stamps. | 2 00 |
| 8. Sec. Cleve., 100 stamps | 10 00 |
| 9. Sec. Cleve., (Pol.) 20 stamps | 2 00 |
| Piper, Geneva, agitation | 48 |
| 12. Sec. Corning, 20 stamps | 2 00 |
| 15. Sec. Cleveland, agitation | 10 55 |
| 22. Sec. Cleve., 100 stamps | 10 00 |
| 27. Sec. Fremont, 20 stamps | 2 00 |
| 28. Sec. Cleve. (Hun.) 20 sta'ps. | 2 00 |
| December. | |
| 3. Sec. Canal Dover, 25 stamps | 2 50 |
| 6. Sec. Cleve., agitation | 9 10 |
| 9. Sec. Canton, 10 stamps | 1 00 |
| 11. Sec. Dayton (Ger.) agita. | 1 50 |
| 15. N. L. Labor News Co. refunded express charges. | 1 60 |
| Sec. Cin. (Ger.) 20 stamps. | 2 00 |
| 24. Sec. Corning, 20 stamps. | 2 00 |
| 29. Sec. Dayton (Ger.) 30 sta'ps | 3 00 |
| 31. Sec. Cin. (Ger.) agitation. | 60 |
| Total | $162 33 |

EXPENDITURES.

| | |
|---|---|
| October. | |
| 3. Postage | $ 1 00 |
| Secretary fare to Columbus and expenses | 10 40 |
| Dinger, trip to Cincinnati. | 15 70 |
| Expenses of Dayton comrades collecting signatures in Cincinnati | 4 70 |
| To Carless, by R. L. Watkins | 3 00 |
| 12. To De Leon, agitation | 10 00 |
| 15. To Ibsen, for expressage, postage, etc. | 8 20 |
| 18. To Nat. Ex. Com., 200 sta'ps | 10 00 |
| 22. Postage to Ibsen | 10 |
| 24. 500 noteheads | 1 75 |
| 26. Dispatch to Fremont and carfare | 30 |
| 28. Dinger, trip to Fremont | 7 50 |
| November. | |
| 9. Postage stamps | 48 |
| 10. Ch. Lezins, printing | 10 00 |
| 12. Nat. Ex. Com., 200 stamps. | 10 00 |
| 27. N. Y. Labor News Co., 21,500 leaflets | 26 87 |
| 28. Express, leaflets to Corning | 45 |
| December. | |
| 3. Dinger, trip to Akron | 1 20 |
| 17. Nat. Ex. Com., 200 stamps. | 10 00 |
| 31. Postage stamps | 1 00 |
| Total | $132 65 |
| Balance on hand, Jan. 1, 1897 | 29 68 |
| | $162 33 |

STAMP ACCOUNT.

| | |
|---|---|
| On hand, October 1st, 1896 | 220 |
| Received from Nat. Ex. Com | 600 |
| | 820 |
| Distributed | 629 |
| On hand, January 1st, 1897 | 191 |

P. C. CHRISTIANSEN, Sec.
Cleveland, Jan. 1, 1897.

## PARLIAMENTS OF LABOR.

### D. A. No. 1.

(CENTRAL LABOR FEDERATION OF N. Y.)

Delegate C. Amadi, of the Furriers' Union, was chairman at last Sunday's meeting of the New York Central Labor Federation (D. A. No. 1—S. T. and L. A.) and Delegate G. Michus Eccentric Engineers, No. 3, was vice-chairman.

Credentials were received from the Bohemian Butchers' Union for Frank Castka, from Waiters' Alliance Liberty for Ferdinand Bayer, and from Bartenders' Union, No. 1, for Charles Winters. The delegates were seated.

The Arbitration Committee reported that they investigated the complaint of Ind. Bakers' Union No. 2 against Boss Leopold. After a thorough explanation boss Leopold promised, inasmuch as he employed members of the said branch, to accept the labels. It was resolved to request No. 2 to deliver the said labels to the said boss or his representative.

The Arrangements Committee for the eighth anniversary of the C. L. F. reported having engaged both halls of the N. Y. Labor Lyceum, 64 East 4th street, for March 13. It was resolved to buy a flag closet and a flag-pole until then.

German Waiters' Union No. 1 initiated four new members. Relative to the Bohemian National Hall, it was announced that the cigarmakers employed 38 waiters do not now belong to Union No. 90. But members of Cigarmakers' Union No. 90 and 141 are on the House Committee. The Arbitration Committee was instructed to try and settle the matter this week, if possible.

Furriers' Union reported that a committee of the "N. Y. Volks Zeitung" conference had visited the union. Five dollars were donated the Hamburg strikers. Ernst Braunstein, an active, earnest and sincere member, died on Sunday morning at the German Hospital, and was cremated Tuesday at the Fresh Pond Crematory.

Waiters' Alliance Liberty last Thursday rejected a re-organization plan, and resolved to continue as heretofore. F. Bayer was elected secretary. The boycott on Cafe Cosmopolitan, corner Houston street and 2d avenue, is still in force, and as members of the S. L. P. are seen in that place, this again is brought to public notice.

Bohemian Butcher Union reported that the "Alas Lidu" had falsely reported that members had worked overtime, having carried stones. It was ascertained by the union that this happened in a non-union shop. The secretary was instructed to notify the said paper.

Empire City Lodge Machinists reported having initiated members. They resolved to attend the "Arbeiter Zeitung" festival in a body on Feb. 20 at the Grand Central Palace. Since the union meets weekly it is making great progress.

Int. Pianomakers' Union held a general meeting last Saturday and elected the old officers, excepting the secretary. Three delegates were elected to the C. L. F.

Journeymen Barbers' P. I. Union No. 1 reported that G. Stine had presented a resolution against the C. L. F., and would hold a general meeting in the evening, at which the same would be debated. Inasmuch as this union had until this Sunday to follow out the resolution of the C. L. F., and had not done so, it was unanimously expelled for insubordination. The G. E. B., S. T. & L. A. will be notified and requested to demand the return of the charter. The C. L. F. desires to declare that it was forced to take this position because the said union violated the rules, regulations and principles of the C. L. F and S. T. & L. A. by stating that the 10,000 votes of the S. L. P. could not help them, but that the 150,000 (!) members of the "pure and simple" brigade could. According to the admission of Stine and Boller they worked against the S. L. P. and violated the rules of the S. T. & L. A.

United Journeymen Tailors' Union reported business very dull.

The following organizations were not represented: Ind. Bakers' Union No. 1, Women's Infant Cloakmakers' Union, Int. Marble Workers and Section New York, S. L. P.

## N. Y. PAINTERS

**Meet Every Month, 8 P. M., at 138 and 140 East 57th Street.**

(This paper will be mailed to every member free of charge by order of the organization, and will contain all such notices and information as are necessary.)

The last meeting of the N. Y. Painters held on Feb. 1, had an average attendance. Routine business was finished in usual time. The Amalgamation Committee report progress in making a new set of bye-laws; one member of the committee resigned, and the vacancy was filled. The delegate's report of his labors of the week was read and filed. Several instructions were given him.

The day-room in 42d street, above the Emerald, will be abolished by vote of the house on Feb. 3, for the misuse and misconduct perpetrated there. A committee is appointed to find another one in a different locality, where poker playing is strictly forbidden, and shall be fined with $5 for each offence.

Minor affairs took up the rest of the evening. One assistance benefit was paid. One member was reported very sick with a stroke of paralysis, his dues were remitted till able to work. Two candidates were admitted to membership.

THE SECRETARY.

### For an Italian Paper.

All comrades and sympathizers who realize the importance of upholding a Socialist paper in the Italian language in this country are requested to send contributions and subscriptions to Comrade C. F. Garzone, 14 Varick place, N. Y. City. Send at least a nickel. "Il Proletario" needs assistance. To discontinue its valuable work would be a serious setback to the movement among the Italian wage earners.

## Books that Ought to Be Read.

The following books can be obtained by mailing price and one-tenth of price for postage, to the New York Labor News Co., 64 East Fourth street, New York City. Send for full catalogue.

| | |
|---|---|
| "The Condition of the Working Class in England, 1844."—By Fredrick Engels | $1 25 |
| "Capital."—By Carl Marx.—An exhaustive dissertation on political economy from the most advanced and scientific standpoint. Bound. | 2 00 |
| Paper | 1 20 |
| "Co-operative Commonwealth."—An Exposition of Socialism, by Laurence Gronlund | 50 |
| "Socialism vs. Tax Reform."—By Laurence Gronlund | 10 |
| "Socialism."—By William Scholl McClure | 10 |
| "A Traveler from Altruria."—By William Dean Howells. Cloth | 1 50 |
| "Merrie England."—By Robert Blatchford | 10 |
| "The Fabian Essays."—By H. G. Wilshire. Paper | 25 |
| "French and German Socialism."—By Prof. Richard T. Ely | 25 |
| "Six Centuries of Work and Wages."—By J. E. Thorold Rogers | 25 |
| "Quintessence of Socialism."—By Dr. A. Schaeffle | 15 |
| "Reform or Revolution."—By Daniel De Leon | 05 |
| "The Evolution of Property."—By Lafargue | 1 00 |

Back Numbers of The People WANTED,

to complete a file for Comrade Chas. Matchett. Any reader having the following issues of Volume I (1891), 15, 31, 32, 33, 34, 35, is requested to kindly send them to THE PEOPLE office at once, giving terms.


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WORKMEN PATRONIZE YOUR OWN HOME

GRAND
**MASQUERADE and CIVIC BALL**
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**Central Labor Federation, D. A. No. 1,**
*District Assembly 49, S.T.L.A.,*
UNITED HEBREW TRADES.
FOR THE
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**SATURDAY Eve., February 20,**
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The greatest invention of the 19th Century
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**Grand Labor Festival**
—IN—
**Grand Central Palace,**
Lexington Av., betw. 43d & 44th Sts.
**MONDAY,**
**February 22nd, 1897,**
(Washington's Birthday),
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**Volkszeitungs Conferenz,**
New York,
FOR THE BENEFIT OF THE
**LABOR PRESS.**
Concert, Living Pictures, Singing, Athletic Performances, Grand Ball, Appearance of the World-renowned, Imperial Japanese Troupe of Osaka, Japan, Acrobats, Jugglers, Wire performers.
TICKETS ..... 15 Cents,
for sale in all meetings of the different Assembly Districts Organizations, 184 William St., Labor Lyceum, 64 E. 4th St., West Side Labor Lyceum, 242 W. 42d St., and Clubhouse of the Workmen Educational Association, 206 E. 86th St.


## Trades and Societies Calendar.

Standing advertisements of Trade Unions and other Societies (not exceeding five lines) will be inserted under this heading hereafter at the rate of $5.00 per annum.

Organizations should not lose such an opportunity of advertising their places of meeting.

**Branch 1 (American) S. L. P.** Discussion meeting every first Friday. Business meeting every 3rd Friday at 64 East 4th Str. Lectures every Sunday 8 P. M. at Stuyvesant Hall, 17th Str., and Hudson Building, 37th St. and 8th Ave. 239

**Carl Sahm Club (Musicians Union.)** Meetings every Tuesday at 10 a. m., at 64 East 4th street, New Labor Lyceum. Business Secretary: Frei. 239

**Central Labor Federation of New York (S. T. & L. A., D. A. No. 1).** Meets at 2.30 every Sunday afternoon at 64 East 4th street, New York City. All bona-fide trade and labor Unions should be represented. Communications are to be sent to the corresponding Secretary, Ernest Bohm, 64 East 4th street, New York City. 239

**Cigarmakers' Progressive International Union No. 90.** Office and Employment Bureau: 64 East 4th street.—District I (Bohemian), 324 East 71st street, every Saturday at 8 p. m.—District II (German), at 213 Forsyth street, meets every Saturday at 8 p. m.—District III, meets at 1627 avenue A, every Saturday at 8 p. m.—District IV, meets at 342 West 42nd street, every Saturday at 8 p. m.—The Board of Supervisors meets every Tuesday at 1422 2nd avenue, at 8 p. m. 239

**Empire City Lodge (Machinists),** meets every Wednesday evening at the Labor Lyceum, 64 East 4th street.
237 Secretary: HENRY ZINCK.

**German Waiters' Union of New York.** Office: 385 Bowery. Union Hall, 1st floor. Meetings every Friday at 4 p. m. Board of Supervisors meets every Wednesday at 4 p. m., at the same Hall. 239

**Section Essex County, S. L. P.,** meets the first Sunday in each month at 3 p. m. in the hall of "Essex County Socialist Club," 76 Springfield Ave., Newark, N. J. 239

**Skandinavian Section, S. L. P.** Meets 2nd and 4th Sunday of every month at 10 o'clock a. m., at Schuler's Hall, 231—233 East 33rd street, New York City. Subscription orders taken for the Scand. Socialist Weekly, SCAND. AM. ARBETAREN.

**Socialist Science Club.** Meets at Webster Hall, 140th street and 3rd avenue, every 1st and 3rd Friday at 8 P. M. Also Free Lecture, every Sunday night, 7.30 P. M., preceded by entertainment at same Hall.

**Upholsterers' Union of New York and Vicinity.** Meets 2d and 4th Tuesdays evening at the Labor Lyceum, 64 East 4th street. Secretary, Carl Anders, 22 East 3rd street.

**Arbeiter Kranken- und Sterbe-Kasse für die Ver. Staaten von Amerika.**

**WORKMEN'S**
**Sick and Death Benefit Fund of the United States of America.**

The above society was founded in the year 1886 by workingmen imbued with the spirit of solidarity and socialist thought. Its numerical strength (at present composed of 139 local branches with more than 13,000 male members) is rapidly increasing among workingmen who believe in the principles of the modern labor movement. Workingmen between 18 and 45 years of age may be admitted to membership in any of the branches, upon payment of a deposit of $4.00 for the first class and $3.00 for the second class. Members belonging to the first class are entitled to a sick benefit of $9.00 for 40 weeks and of $4.50 for another 40 weeks wether continuous or with interruption. Members belonging to the second class receive under the same circumstances and length of time $6.00 and $3.00 respectively. A burial benefit of $250.00 is granted for every member, and the wives and unmarried daughters of members between 18 and 45 years of age may be admitted to the burial benefit upon payment of a deposit for $1.00. Monthly taxes are levied according to expenditures. In cities and towns where no branch exists, a new branch can be formed by six workingmen in good health, and men adhering to the above named principles are invited to do so.

Address all communications to ERNST BOHM, Financial Secretary, 25—27 3rd Ave., Room 61, New York City.

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